

# REFORMED CHURCH MESSENGER

## *Firelight*

An old, old whitewashed cabin  
Built of logs chinked in with clay,  
An open hearth with flickering fire  
To keep the chill away;

Around it in a circle  
We sat and sang that night,  
Dreaming dreams and seeing faces  
In the reaching tongues of light.

We sang the dear old hymns we'd known  
From early childhood days,  
And silently communed with God  
That He might guard our ways. . . .

The little circle is broken now,  
The singers all have gone  
Their separate ways; but in my heart  
That memory lingers on. . . .

—Grace H. Poffenberger.



THE ZWINGLI MONUMENT AT ZURICH

## *We Have But To Mention Thy Name*

(A Prayer)

We have but to mention  
Thy name, O God, when there  
comes a change over our  
spirits; we escape from our  
prison and the chains that  
held us earth-bound are broken.  
On the heights with Thee  
we behold all valleys exalted  
and rough places made smooth.

Boundaries and frontiers  
are gone and time and eternity  
are one. Gone, too, is our im-  
patience at man's slow pace  
heavenward as we catch a  
vision of the increasing pur-  
pose that is of the ages, yet  
ageless.

We cast aside the labels  
wherein we have imprisoned  
our fellows, calling them  
"stranger," "barbarian," and  
"sinner," for we have found  
Thee weeping a Father's tears  
over the erring.

The mention of Thy name  
brings to us the urge to meas-  
ure with a larger scale, so that  
we forget our petty ambitions  
in the light of Thy far-reach-  
ing aims. Withal Thou dost  
give us Thy peace that we fret  
not ourselves before the im-  
mensity of the task, while we  
are enraptured by the splen-  
dor of the goal.

Such, and more, is the power  
of Thy name, O Lord: may we  
call upon Thee often, and may  
the passing glory that visits  
us at these holy hours become  
established in us and made  
abiding there. For the sake  
of Him Who made Thy name  
the hope forever of an aspir-  
ing world. Amen.

Addison H. Groff.

PHILADELPHIA, OCTOBER 1, 1931



# ONE BOOK A WEEK

## MAHATMA GANDHI AT WORK

I hasten to call attention to the third book in the series on Mahatma Gandhi which C. F. Andrews is editing, dealing with the life ideas and work of the great prophet and statesman because at this moment the eyes of all the world are upon the man as he sits in London at the Round Table. Two years ago the first book by Mr. Andrews appeared: "Mahatma Gandhi's Ideas", and was followed, last year, by "Mahatma Gandhi: His Own Story." This week, from the press of the Macmillan Company comes the third of the series: "Mahatma Gandhi At Work." It is the story of his South African experiences when he first had a chance actually to try out his doctrine of "Truth Force" and Mr. Andrews has let him tell most of the story in his own language, so, although there are annotations by Mr. Andrews, the volume is practically an autobiography.

It is a thrilling story. Gandhi found himself in South Africa at a time when all sorts of restrictions and social ostracisms were being put in operation against the dark skinned peoples, Hindus as well as Negroes. Feeling was running high and bloodshed was imminent. Gandhi took charge and by his wonderful powers persuaded the dark-skinned people to practice his doctrine of passive resistance, or, as he prefers to call it, "Truth Force," or "Soul Force." It was not an easy task, for it meant submitting to all sorts of indignities and even disgraces, but he held his followers to it and won the day—perhaps the first time in history when a war was won by non-resistance or, rather, resistance by other means than force. There is an element of humor in the story too, for the governing classes were completely nonplussed by the methods used and driven to their wits' ends to know what to do.

How can you fight a people that just will not fight? Exasperated, in the end the Government had to give in. The result of the victory confirmed Gandhi in his doctrine so that he has preached it ever since, tried it in all his opposition to the ruling classes in India and tried to convert all India to it with more or less success and to the great discomfiture of the British. They have occasionally put him in jail but that has only strengthened his hold upon his followers and Gandhi thinks no more of going to jail than of calling upon his friends.

Perhaps the most outstanding instance of the power of this "Truth Force" to work miracles occurred when fighting broke out between the Hindus and Moslems. Gandhi tried every way to make peace between them but without avail. Finally he announced that he was going to retire to a retreat and would not touch food until they became reconciled. He carried out his word and fasted on day after day, gradually wearing away to a shadow. The eyes of all India were upon him. Every day the press called attention to the fact that he was slowly starving to death. Every effort was made to persuade him to break his fast as the end began to be apparent. He would not budge. To his friends who watched beside his bed he said that either the enemies make terms or he must die for their sins. Just as he was at the point of death the two warring groups, becoming ashamed of themselves and not equal to the pressure of public opinion, rapidly rising against them, made peace over his bed and the Mahatma broke his fast and joined in a hymn of thanksgiving. Many a theologian has rightly used this incident as a modern illustration of the atonement—and rightly. Gandhi was literally dying

for the sins of the world. Well, this is the sort of a man to whom all India is looking at this time and his words have more effect with the British than the words of all the warriors of India.

In commenting upon Gandhi's experience in South Africa, Mr. Andrews—who, by the way, is one of Gandhi's most intimate friends and co-workers—says: "This vital principle of moral resistance, or soul force, taking the place of armed revolt, represents in my opinion by far the greatest contribution which Mahatma Gandhi has made to the moral philosophy of our own time. . . . The movement depends entirely upon God for its accomplishment. It is a religious struggle from first to last; Gandhi is a man of religion, and he cannot think of such a warfare being carried to success by man in any other terms. But with this one proviso he believes that what he calls his "experiment with Truth" must succeed wherever this method is sincerely and simply tried. For God is Truth and Goodness. Here then might be found just that "moral equivalent for war" which the American philosopher William James required. Mahatma Gandhi has shown us by a practical experiment how the principle works. For a thoughtful Christian it has a remarkable likeness to the precepts of the Sermon on the Mount. Mr. Gandhi has never failed to acknowledge his debt of gratitude in his own religious life for that sublime teaching. The same principle is deeply imbedded as an idea in the ancient literature of India, going back to Buddhist times and beyond. To the West, in its efforts to recover from the disastrous effects of a war, wherein every decency of human life was violated and Truth was trampled in the dust, it offers a way of peace."

—Frederick Lynch.

## THE N. C. CLASSICAL MEETING ON SPIRITUAL EMPHASIS

The preliminary meeting for the explanation and planning of the campaign for the deepening of the spiritual life of the membership of North Carolina Classis was held in the First Church of Salisbury, Sept. 22, at 2 P. M. There was a fine representation of the ministers and laity present for this meeting. Every section of the Classis, as well as many of the congregations, were well represented. If the attendance and interest in this preliminary meeting is any indication of the zeal with which our people are going to enter into this Spiritual Emphasis Campaign, we believe great good is going to result from this denominational wide effort.

The meeting was presided over by Rev. H. C. Kellermeyer, of Concord, chairman of the Classical Committee on Evangelism. Drs. J. C. Leonard of Lexington, N. C., and J. M. G. Darms of Phila., had previously been appointed as the representatives from the Executive Committee of General Synod of the Reformed Church, to present the plans of this campaign in N. C., Va., W. Va., and Md.

The inspirational address was delivered by Dr. J. C. Leonard. He used Isa. 40:9, as his Scriptural background, "O thou that teldest good tidings to Zion, get thee up on a high mountain; O thou that teldest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" It was an inspiring message. Emphasis was laid, as the text suggests, on the need of getting up upon the mountain of fellowship with God. At the close of this address, chairman Kellermeyer pre-

sented some interesting figures on the losses and gains of Classis during the past five years. These figures were real food for earnest thought and should inspire all Church workers to put forth more earnest efforts.

Dr. Darms, the Assistant Executive Secretary of General Synod's Executive Committee, then outlined the Spiritual Emphasis Campaign, which is to begin with the 400th Anniversary of the Death of Ulrich Zwingli, the founder of the Reformed Church, on Oct. 11th, and continue until June, 1932.

At 7.30 P. M., there was another inspirational address delivered by Dr. Darms, relative to the work of this campaign. It is sincerely hoped that the coming year will be a time of renewed consecration on the part of all the people of the Reformed Church and that it will bear fruit in larger activities along all lines of kingdom work.

L. A. Peeler, Classical Press Reporter.

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The stone masons have about completed the walls of the Reed Cottage. The carpenters are about ready to place the shingles on the roof.

The quarterly meeting of the Board of Managers and the 45th Anniversary meeting of the Ladies' Advisory Committee will be held on October 8, at 10.30 A. M. All the members of the original Ladies' Advisory Committee have passed to their reward. Mrs. Yundt, who helped to organize the Ladies' Committee and who served as secretary for a period of 18 years, is the only survivor of the original Committee.

This Committee was organized Oct. 6, 1886, and has rendered a wonderful service to the Home.

About 75 members of the Bethany family attended the Reading Fair on Rural Day, or Friday, Sept. 18. It was the first time in the history of the Home that the girls were permitted to attend the fair and this was made possible through the purchase of the bus last year by our Ladies' Committee.

A number of congregations have brought their Harvest Home displays to the Home. The donations were very acceptable. This is the first time for a number of years that it was necessary to purchase jars to can fruit. According to indications we may be able to give the children canned fruit three times a week instead of only two times a week as in previous years.

## "THESE THINGS SHALL BE"

A drama of religious education, interpreted in very exciting terms of modern life, has been written by Dorothy Clark Wilson and appears in the "International Journal of Religious Education" for September. For Churches seeking a really interesting play, instead of a parcelled-out preachment called a play, this is highly recommended. There are parts for six men (all of whom may be young), one young woman and two children. Single copies of "The International Journal" can be secured for 20 cents from the office of the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill.

—Catherine Miller Balm.



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## EDITORIAL

### PRAYER AS A PATHWAY TO GOD

The publication of a new book by Dr. Rufus M. Jones is rightly hailed as a significant event in the history of religion as well as of literature. This great-hearted Quaker mystic is rightly regarded as one of the major prophets of our era and his spiritual leadership is cherished by truly devout hearts everywhere. His new book, *Pathways to the Reality of God*, (253 pages, \$2.00, Macmillans, New York) will soon receive detailed review in this journal. We wish now to call attention merely to its final chapter, "Prayer as a Pathway to God."

Dr. Jones defines religion as "primarily and at heart the personal meeting of the soul with God and conscious communion with Him," and he maintains that to give up the cultivation of prayer would mean, in the long run, *the loss of the central thing in religion*, the surrender of the priceless jewel of the soul. Prayer is one of the deep constructive energies of life, and the two dangers that always beset it and threaten to deaden or stifle its vitalizing power are (1) *the danger of making prayer a utilitarian scheme*, and (2) *the danger of being caught in one of those thin rationalizing tendencies which recur frequently in human history, and of having as a result religious faith itself drop to a level of low potency*. What Dr. Jones says about these perils and the best methods of meeting them is so helpful that we hope it will be generally studied.

In the grip of a tremendous scientific current, it is only too true, as he says, that "the authority of the laboratory has superseded all other types of authority" and we have too easily assumed that there are "no limits to the domain or sway of the scientific method." But Dr. Jones says it is becoming pretty obvious that "the successes of science are somewhat misleading," especially in the efforts to make the universe rationally intelligible and to conserve those intrinsic values by which men live. The tide has turned already, says Dr. Jones, and there are signs of a return to "richer and more adequate ways of interpreting the values and spiritual issues of life." With these fresher discoveries "will come new faith in God, and that will carry with it an increase in the reality and power of prayer."

It is significant that Dr. Jones is not among those who would confine the value of prayer to its *subjective* effect.

He recognizes and is thankful for the importance of this aspect of prayer but says "there is much more involved in the experience and power of prayer than can be attributed to its subjective effects." This subjective power "would quickly wane and die away," he says, "the moment prayer were actually reduced to that aspect of it. *We can pray with dynamic effect on ourselves only when we pray with living faith in Something more than ourselves*. When I become convinced that prayer is a *one-way affair*, a single-sided communication, I can no longer bring myself into the state of mind that makes it work creatively." But that is "by no means the only ground for a belief in the objective reality of prayer. Men have prayed in all generations and they have done so primarily because they have felt themselves to be in living relation with higher realities than themselves. They have prayed because they needed to pray as much as they needed to breathe or to eat."

Professor Jones says that Clement of Alexandria, who comes very close to being his ideal of a Christian man, thought of prayer as "a kind of divine mutual and reciprocal correspondence." It is "a double-sized operation, due to an attractive drawing power at work above us and, at the same time, to a homing tendency in us. We are so made that we cannot live as egocentric beings. We natively reach out beyond our fragmentary self for completion, and we aspire to find springs and sources of life of a wholly different order from our daily food and drink for the body." Believing that prayer is born of *our need for spiritual fellowship*, Dr. Jones says that, at its highest reach, prayer "climbs up to a vicarious exercise of the soul," so that "we can, and do, lend ourselves out as organs of love and suffering in fellowship-prayer for others who are in need of help and comfort."

Admitting the unsolved mysteries attached to intercessory prayer, and especially voicing hesitation in "extending the range of prayer so as to include effects upon inanimate things," Dr. Jones reminds us of the unsolved mysteries connected with the radio-mechanism which brings the voice of a friend from a distant city into our room where we sit tuning in to catch invisible vibrations. We do not wait to explain these energies before we use them, and so, too, there is no good reason why we should forego "lifting hands of prayer" for those who call us friends, until we "completely



understand how our human longing and our voice of prayer can affect the eternal divine Heart."

And so this man, who has walked much with God, concludes that, "in any case, we certainly must know much more than we know now before we have any proof that true prayer for others is vain and fruitless. Those of us who pray have the best of all evidence that prayer is a *vital breath of life*, for we come back from it quickened and vitalized, refreshed and restored, and we are happy to believe and trust that our intercourse with the Companion of our lives has helped to fill with love the cup which some friend of ours with agonizing hands was holding up in some hour of need."

\* \* \*

### POLITICS AND THE PEOPLE

That politics is in bad repute with many good people goes without saying. Perhaps there is no obligation resting upon Christian people which is more generally evaded than the performance of our civic duty. When more than half the Church members in a city ward fail to show enough interest in the welfare of their city, state, and country to register and use the right of suffrage, it is not to be wondered at that, with lamentable frequency, a low type of citizens rise to high positions and use their authority for their own aggrandizement rather than for the public good. It is not to be denied that unselfish public service is usually difficult and that public servants, like editors, usually receive more brickbats than bouquets. In many instances, the lack of appreciation of good men in office has been outrageous. But because the business of government is so important, we cannot be excused from civic duty because there are obstacles or even indignities and unjust suspicions to be suffered.

A Philadelphia columnist, who was once the Mayor of a small city in the Middle West, declares that "wild horses couldn't drag him into politics again." It is not the political "boss" or the "gang", or any hard work attached to holding office, to which he objects; his objection, he says, is to "the people," and he expresses himself about the Great Common People in these uncomplimentary terms: "My objection to politics is the people themselves. Their obtuseness concerning public affairs, their incredible stupidity, their inability to look upon any public official other than with suspicion, their lack of fairness and understanding and the petty malice which animates their attitude toward public matters are not only inimical to good public service but are a source of constant annoyance and discouragement to the individual who is trying to serve them. Let an administrative official be what he will—himself or a hypocrite, straight or crooked—he at once becomes an object of suspicion and abuse. He is fawned upon by cheap people who want favors and ridiculed by cheap people who can't get them. Wherever men and women get together, he is torn to tatters. No matter what he does, it's wrong and probably crooked as well. There is considerable talk about the low estate of public service in this country. It's a passing wonder to me that it's as good as it is. Except for the will within him, the average public official has no incentive to perform good service."

We can frankly admit that there is enough truth in the charge thus made against "the people" to leave a sting, but we certainly cannot admit that this man or any other good American is justified in taking such a selfish and cowardly attitude with reference to politics. *If it were universally adopted by high-minded and capable citizens, there would be no hope for the Republic.* Those who are most competent to be leaders of the people should be willing to serve them, whether their services are appreciated or not. Every shyster in office is an indictment against those who could be great and good public officials, but who, alas, are not dedicated to the public service. (*See the splendid exposition of the Christian Endeavor topic in this issue.*)

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### "STRAIGHTWAY"

It is not striking to say that the word "straightway" occurs with noticeable frequency in the gospel by Mark; that fact has been mentioned and commented upon before this late day. However, it may not be superfluous to offer a few

suggestions relative to the word even now. It is found eleven times in the first chapter, and appears at frequent intervals all the way through the gospel. It is evidently a favorite with this evangelist. While it is a word of some size, each syllable, and every letter, seems to be charged with power, energy, one might say, *dynamite*. Just look at it, feel of it, get the force of it, and you will thrill with its significance, as, without doubt, Mark did.

A first suggestion may be that this one word gives character to the whole gospel. It is a "straightway" gospel. In the Bible which the present writer uses, the gospel by Matthew occupies 34 pages, while Mark's fills no more than 22, yet the gospel of Mark contains substantially the same message that is found in Matthew, with the exception of the notable sermon on the mount. Mark uses fewer words than Matthew in telling the same story; he compresses it; he omits unnecessary words; he proceeds "straightway" from the beginning to the end; it is a "straightway" gospel. Again and again that little Greek word—*eutheos*—looks out upon you and gives you the idea of *immediacy*—something that should be said, or something that should be done, at once—"straightway"!

It is a good word to have in one's vocabulary, to write in one's memory, to engrave on one's heart. If a gentle emotion is to be cherished, or a kind word to be spoken, or a generous deed to be done, let it be felt, or spoken, or done, "straightway"!—just now! The chairman of our Chamber of Commerce, in his inaugural address a few years since, mentioned several things that he would like to see accomplished in the city, and in specifying these needed accomplishments he said over and over again, "the time is *now*"; and the local paper reporting his speech put the phrase into capitals—"THE TIME IS NOW!" But that phrase is no more than a translation and elongation of our electric word—"straightway"! As you pronounce it, you almost see the flash and feel the sting of the flame within.

There is a young man that you think needs a word of encouragement, or of reproof, or of warning; go "straightway", and speak that word. There is a hungry child that needs food, or a sick mother that needs sympathy and care, or a discouraged man that needs a word of cheer, and it is in your power to render the necessary help; go "straightway" and discharge your duty. The hungry child may die of starvation, the sick mother have a broken heart, the discouraged man give way to despair and take his life. Delays are dangerous. Do your duty, and do it "straightway"!

Our city authorities have decided to install a radio system by means of which the central office can instantaneously notify police driving about the city that they are needed at once in certain places. It is a recent device for catching the criminal in the commission of his crime; the plan is to catch him "straightway"! Ah, but we need to install radios in our hearts, and on our tongues, and in our hands, that we may do, and speak, and feel what ought to be done, and spoken, and felt, "straightway"! Let us kindle with the flame at the heart of this noble word and do our duty "straightway"!

—G. S. R.

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### ANOTHER OUTRAGE

One of the most plaintive and pathetic appeals brought to our attention recently was embodied in a complaint against a Philadelphia Y. M. C. A., by a man who says he was ordered out of his room because the management desire to turn part of the building over to women, especially the most desirable rooms. He asks if this is not a violation of a public trust, because the money was collected for a Men's Building, and was not designed to accommodate women. Indeed, he does not hesitate to denounce it as a scurrilous, unethical trick, and declares such outrages are "running the Y. M. C. A. on the rocks," as men, the rightful tenants, no longer have any show at all. After making other serious charges against the management as now conducted, this protestant, who describes himself as a "victim" of the system, calls loudly for "a men's building—for men only—where men who have no homes may find a *homelike atmosphere free from gum-chewing and cigarette-smoking women.*"

At first this reminded us of a cartoon which pictured a



poor husband coming home in a costume so outrageous that his wife, (and even the family dog) almost fainted with surprise and horror. Whereupon the mere man explained: "I decided to dress like the Empress Eugenie's husband!" We predict that more and more the worm will turn. The "Y" man has a clear case. Men who object to gum-chewing and cigarette-smoking women have some rights, which even a Young Men's Christian Association ought to respect.

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### DESTRUCTIVE WASTE

In these days when so many nations are on the verge of bankruptcy and the urgent need for retrenchment in governmental expenditures is being so urgently sounded, it would be folly indeed if we closed our eyes to the significant demands of militarists for a yet larger expenditure of monies in the effort to turn the nations into military camps, to prepare for a war which would inevitably mean the suicide of civilization. We used to hear a great deal about the folly of "saving at the spigot and wasting at the bung-hole." What shall we say about the expenditure of five billions of dollars last year for military purposes, in an era of unemployment and great suffering, when millions are threatened with starvation? Let it not be forgotten that there are today 5,500,000 men under arms and 20,000,000 reserves, making a total of over twenty-five millions of men who are practically ready to step into an international conflict. Think of the proposal to build 2,500,000 tons of battleships and 1,250,000 tons of cruisers, while all the people are asked to make sacrifices in order to save the lives of needy millions. And as for aircraft, our country has already 1,750 military airplanes. For what do you stand—competitive military armaments, or a real brotherhood of nations? Is it too much to say that the future of religion depends on the solution of this problem?

It should be interesting to Church members, who do not yet perceive the issues of this conflict, to know that Major General James G. Harbord, A. E. F., Chief of Staff, in addressing the Legionnaires of New York State, at Syracuse, several weeks ago, as reported in *Time*, "called Jesus Christ a failure," and declared that "a large number of honest but misguided people believe it possible to bring about that permanent peace which has been the dream of all ages, but which the Prince of Peace, Himself, failed to achieve 2,000 years ago." Having discounted the teaching and the work of our Lord, General Harbord went on to exalt war above other values in these amazing words: "There is in war itself something beyond mere logic and above cold reason. There is something in war-made values above social comfort, above ease, and even above religion. It is the mysterious power war gives to life of rising above mere life."

It is tragic that anyone in our own day could be capable of thus exalting war above religion. But that the creed of militarism is the absolute contradiction of Christianity is thus made clearer than ever. "Choose you this day whom ye will serve," and "if the Lord be God, follow Him."

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### AN OMINOUS CHANT

It was an occasion of great seriousness and solemnity when the President of the United States traveled to Detroit to address the National Convention of the American Legion, with a challenge to peace time service of the utmost consequence to the Republic. The President's address was short, simple and clear, and as the leading American newspaper says, "It was an honor to the man who made it and to the men whom he addressed." The Chief Executive pointed out the path of high privilege to these men who had served in the World War and made it plain that the country's need of sacrificial service today is second only to that of the crucial days of the Great War. No additional demands upon the nation should be made until "this war against the world depression" has been won. As it has been tersely put by the *New York Times*, "Having stated unpleasant facts which cannot be blinked, Mr. Hoover reminded the Legion of its courage and unselfishness in war. *Never were those qualities more needed than now.* He sought to enlist it in the war against the present adversity.

He linked old glories to the new service to which he beckoned. He closed with a quiet and patient determination which would become us all through this interlude of belt-tightening: *'With the guidance of the Almighty God, with the same faith, courage and self-sacrifice with which you, backed by the nation, won victory thirteen years ago, so shall we win victory today.'*"

Such a robust challenge to the nobility in human nature, such an appeal to a high and self-forgetting civic spirit, should have had a tremendous effect upon sensible and patriotic men. How humiliating it is to read that, as the President walked from the platform after finishing his address, a chant arose above the applause from a nearby group: "We want beer! We want beer! We want beer!" The chanters, says the *Philadelphia Record*, "wore the regulation Legion overseas caps." Of course, no human organization is entirely devoid of fools, and it would be expecting too much to suppose that there are no fools in the American Legion. The record of past conventions held by that influential organization demonstrates that not a few seem to go to conventions for purposes of roistering and ribaldry rather than to serve the ends of patriotism. It is to be hoped that not many of the accredited delegates to the convention joined in this pitiful plea, this ominous refrain which revealed so clearly an inability to sense the seriousness of the situation in which the country finds itself, and which answered a great summons to civic duty and sacrifice by the President of the Republic with a coarse revelation of bestial appetite. There is much reason to fear that the American Legion, born of a world emergency and wielding a great influence throughout our country, may demonstrate the Wet sympathy and practice of many of its members and commit itself against what millions of their countrymen believe essential to law enforcement and temperance. Just as some so-called labor leaders today seem to be more interested in securing beer rather than bread for the workingman, so some who fought in the Great War seem to think that the noblest fight in which they can now engage is the fight to legalize the manufacture and sale of booze.

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### "CAN WE—DARE WE?"

It is apparent that Church assemblies which meet this year labor under a very special temptation. A psychology of "defeatism" is so prevalent that multitudes seem ready to sound the note of retreat, or at least to regard themselves as exceptionally courageous if they venture to recommend that we should do no more than "mark time" in the work of the Kingdom. There is grave danger that those in positions of leadership will take counsel of their doubts and fears rather than of their faith and permit themselves to be paralyzed into inactivity and impotence. A policy of drastic economy is doubtless necessary along various lines, but it is difficult to estimate how much will be lost if prudence degenerates into panic, and puny plans conceived in an hour of perplexity are permitted to postpone the progress of the Church for years to come.

We have been heartened by reading in the *Evangelical Herald* an account of the meeting of the General Council of the Evangelical Synod of North America, which consists of one pastor and one lay member from each district, together with the Synod's Board of Directors, and has general supervision over the affairs of the denomination between the meetings of the General Conference. As in all communions, it was found to be no easy task to harmonize the regular needs, as they are stated in the budgets of the Boards, with the impaired capacity of the Churches to contribute in a time of depression. Discussing the question, "Can and Dare We Advance in the Face of the Present Economic Situation?", the treasurer emphasizes both the "Can" and the "Dare" and contended forcefully: "We can—IF we dare."

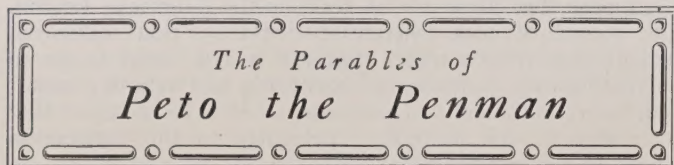
Although it was stated that it would be very difficult and in some instances seemingly impossible for certain Churches to raise their quota during the coming year, gratifying reports from certain sections proved beyond a doubt that progress can be made, in spite of the hard times. Recognizing the difficulties they must conquer and with no desire either to evade or ignore them, the General Council faced



the situation with a strong faith in the Lord's cause, and adopted the following action: "In view of the needs of the Boards, we are convinced that the economic situation should have no effect on the payments of the allotments to the respective Boards. We adhere to the conviction that the cause is the Lord's and that, therefore, we are justified in proceeding on the basis of a strong faith to sustain us and the hope of increased efforts on the part of the constituents of the Synod."

When one considers the amount of money which Church members are continuing to spend for luxuries, was not this General Council justified in taking this attitude? Could we be justified for failing to challenge our people for the Lord's portion? Is not this the time of times when those who have more than enough should share with those who are in desperate need?

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### THE PARABLE OF THE TENT CATERPILLARS

The front of a village church is graced by two tall and lovely Lombardy poplars: the cynosure of all eyes, especially of those who whizz past in automobiles. The pastor, who planted them, cherishes them as two dear and good friends.

This summer an army of yellow caterpillars singled out these trees as their feeding ground, and while men slept, they crept into the trees. They worked silently and multiplied incredibly fast, and when once they were discovered, they had grown into the magnitude of an army. All devices like burning, cutting out colonies and destroying them, availed nothing. In less than a month two gaunt and high tree skeletons stood out in bare hideousness and proclaimed to the world that the scientist of a few years back knew what he was speaking about when he declared that the next great war would be fought between MAN and INSECTS. In this battle the insects won. Doubtless the trees will die.

It is easy to moralize about an act becoming a habit and, in time, a habit shaping destiny. But we'd rather emphasize the simple and insidious way in which our enemies get the better of us. Had we placed pitch on the boles of these trees, or even tanglefoot, back in July, the trees would still wave their leafy tops in the autumn breeze. But while men admired the graceful sentinels before the Church, the silent worms moved up beyond the danger point, and, once established there, worked down toward the ground in their destructive path. And then, too late, siege was laid to a multitude of little eaters, and the voracious mouths won the victory. And the moral is this: while you admire the crown of a tree (or anything else), do not neglect to scrutinize the trunk. Which might be interpreted thus: When you cut a coupon and find that the company has defaulted on the semi-annual dividend, blame yourself for failure to investigate the standing and the soundness and the earnings of the same in the business section of your daily paper.

## A Vital Interest for the Churches of the United States

By DR. SIDNEY L. GULICK

The success of the World Disarmament Conference is a vital Christian interest.

"I do not like to contemplate the failure of next year's conference," declared Lord Grey at a recent gathering in London. "The consequences will be appalling." The task of disarming, Lord Cecil declared at the same meeting, transcends every other political issue on earth, for the failure of the 1932 conference would mean the resumption of suicidal competition in armaments. "Not the least result of a failure would be a demand from Germany to re-arm."

No less important is the success of that conference to the Churches of the United States and indeed of the entire world. The moral and religious as well as the economic and political disasters of failure are not difficult to forecast. The United States could not fail to be involved. But unless new influences should come in to change the course of events, suspicions, fears and hatreds would grow from year to year, competition in armaments of all kinds would speedily develop in all lands, and the moral and economic life of the world go from bad to worse.

Another world war would be incomparably more destructive than the last. Whether we entered it or not the un-Christian attitude of our people towards other nations would inevitably increase. We would, moreover, spend huge sums in preparations for the possibility, and, if we were finally involved, our expenditures would be still further increased by inconceivable amounts. Our European customers would be completely ruined, our markets destroyed, and our debtors unable ever to repay the \$11,641,000,000 they now owe us. After the war Europe would be in moral and economic chaos and probably in political anarchy that would require decades to overcome.

In the light of such contingencies the Churches of the United States, if wise, will do everything possible to make that conference a success. The members of

### A PERPLEXING PROBLEM

Another harvest, millions of bushels,  
Wheat and barley, apple and pear,  
Granaries, storehouses, full and o'er-  
flowing,  
Plenty for all and some to spare!

Improved machinery, overproduction,  
One man now does the work of  
three;  
Unemployment and underconsump-  
tion.  
Perplexities we surely see.

Poverty-millions; O what a contrast!  
Born of man's folly, sin and greed,  
O God our Father, give us a message,  
Help us do what our brothers  
need.

T'ward what great end is our coun-  
try moving?  
Proletarian, millionaire,  
Poverty, want, or riches and plenty?  
Do we deal justly? Are we fair?

—R. Ira Gass.

our Churches should be awakened to the dire results of failure. On the other hand, they should realize the better moral and religious future that lies before the world if the Conference is a real success.

The Christian people of the United States may well call for vigorous and whole-hearted leadership in the constructive programs essential to the success of Disarmament Conference. For the United States may do much to create the right spirit and atmosphere for the conference. The spirit and policies of our government before and during the conference will have direct bearing on the spirit and co-operation of all the delegations.

Vastly more important for America's

economic welfare than a few million dollars saved in our domestic budgets by departmental economies is the success of the Disarmament Conference. Success might well mean cutting in half within the next few years our annual military expenditures of \$800,000,000. Incalculable would be the advantages of general world stability, social, political and economic, as well as moral and religious.

The time has come for us and for all the nations to "take the risks" of peace through drastic reduction of armaments. That way lies mutual confidence, universal security, and a more brotherly world. Those who seek and demand security for their own nation alone—by sheer military might—defeat themselves. A hundred thousand airplanes and a hundred million dollars for poison gas and bombs would not make us "secure." On the contrary, they would make others insecure and thus in the end make all insecure. In this modern world, justice and security for each are in the long run possible only by the joint action of all for the benefit of all. No modern nation can be secure from war unless all are secure from war.

The acid test of our sincerity in signing the World Peace Pact is at hand. Is the Pact to be a living reality at the conference or a meaningless nothing? That depends in part on what the Churches of the United States do or fail to do. Hagglings and bargainings at the conference over tons and guns and other details, without thought of the Pact and its moral implications and obligations and as though war were a real probability to be anxiously prepared for, will kill the Pact and bring war nearer. If we want the Pact to be a living force we must ourselves live and act in keeping with its moral obligations. Security from the menace of war will come to us and to all only as we exalt the moral character and obligations of international relations. And this moral emphasis is uniquely a task for the Churches. The



higher and firmer the moral life of the world the more assured is its security from war. Reliance on the ideas and methods

of savagery for national security is not only un-Christian but foolish and dangerous.

The success of the World Disarmament Conference is a vital interest for the Churches of the United States.

## Soviet Talk, Work and Wages

By DAN B. BRUMMITT

### ARTICLE II.

Dearly Beloved:

If you are asking the same question as I get from most of my friends, you are interested in dictatorship as practiced in Russia, in the now famous Five Year Plan, in the conditions of labor and what they mean in Russia by wages. Well, so am I.

I was never able to get away from the fact that Russia is a dictatorship, but I should say it could be described as a dictatorship after discussion. The Russians are great talkers, even on slight provocation. A decree of the government is the outcome of endless consideration and debates, and often of sharp division of opinion.

The end-product of all this, which is the decree, is enforced with the utmost rigor, as Comrade Trotsky found out. And yet one must admit that it has come into being by a process which, inside the organization, is quite as democratic as anything which emerges from a British Parliament or an American Congress.

The average Westerner thinks of this Russian dictatorship as a bitter and hateful thing. It is. But Russia has set out to produce a Utopia—"we are building a new world"—and we need to remember that every proposer of Utopian civilization, from Plato to H. G. Wells, has proposed some sort of an autocracy.

The one single exception is the Utopia which to many Christians seems to be shadowed forth in the teachings of Jesus. That has no compulsion in it, except the compulsion of character and love.

I should think it would be a matter of rather melancholy satisfaction to the British people that if it had not been for the British Museum, Marx, Engels, and Lenin would scarcely have been able to develop their basic philosophy, to say nothing of their successive plans of campaign. The spade work was done in the library of that extraordinary institution, which never shuts its doors on any seeker after truth.

Every important Russian I talked to betrayed the fact that Russia is feverishly anxious to deserve the world's serious attention. The government seems to have let up on the crudities of propaganda. Its more party-conscious leaders are now absorbed with prodigies of planning for production, the declared purpose being to "overtake and surpass" the most highly developed industrial civilization of the West. And, of course, the industrial nation they have in mind is the United States.

Stalin has said, in effect, that a tractor at work on a Russian collective farm is far better Soviet propaganda than any sort of publicity stuff outside Russia which its price could buy.

Nobody who knows much of Russia thinks it any longer a question whether the mighty experiment will go forward. It seems certain to develop after much of the fashion already set, though just now there is, I think, a vast amount of unwilling and resentful submission to the great plans of the leaders.

Particularly is this true among the older peasants. And yet the collectivization of the farms has progressed in the last two years faster than even the most sanguine communist leaders had dared to hope, so that it is quite possible to say that the collectivized farm is already here as the type and norm of Russian agricultural operations.

But these results are not coming easily. They are hindered by the great lack of

skilled workers, and almost as much by the stupidities of officialism.

The huge outlines of the Five Year Plan and of the Russian adventure in general call for an immense amount of detailed work.

This has already produced many of the unhappy marks of a bureaucracy, which is the same everywhere. It glories in inspections and reorganizations, and in the multiplication of its own paper work. Under its influence the best man may be deposed and the worst man exalted, with nobody knowing just how it happened. The bad effect of the bureaucracy is at times tempered and at times intensified by the uneasiness and incompetence which it has itself produced.

All this, of course, slows up production and interferes with many of the grandiose plans of the leaders, just as it did with us and other nations in war time. Periodically come outbreaks of "housecleaning," both in the management of the innumerable government schemes and in the membership of the communist party itself.

A question I often heard asked and never heard fully answered was: "How can such a lazy, haphazard, and individualistic people as the Russians traditionally are, do this great thing they have attempted?" Nobody can yet say how well they are doing it, but it is not surprising that among the older people there is a great deal of resistance to the new order. They know they do not "fit in".

With the young people it is different. Few under thirty have any memory of better things, or of the old sort of freedom. The present is all the time they know; the present scheme is a thrilling and ever-new adventure.

I asked a good many people about the much-debated question of forced labor. I doubt if there is much of it, at least in its extreme form. Certainly there is some unwilling labor, and much labor being done by men and women who thoroughly dislike their jobs. This is proved by the large labor turn-over in some industries, and also by the frequent ending of shock brigades,

usually young workers, to speed up or otherwise improve the output where the regular workers have lagged behind the schedule.

Of course, this sort of control can be brutal without limit, if someone in authority thinks brutality is needed—it happens in America. But a distinct tendency to disapprove this sort of thing seems quite evident at headquarters. The men of the Kremlin are realizing that a man driven to his task is not likely to be an efficient cog in the vast machine which they are trying to run at such terrific speed.

Besides, the real shortage of labor which exists, especially in the new industries, gives a lot of importance to the man of any ability. He is in demand. Managers of great plants or great construction projects are eager for him. He can command better wages and even living conditions, so far as these latter are available.

Russia is a country which theoretically aims at a communistic society. Actually, it is forced by circumstances to employ some of the devices of a capitalistic society, though these may not be as much of a confession of failure as to a casual observer they would seem.

Labor is graded by skill, and by the difficulties of the task. When Lenin died there were seventeen categories of human labor. Later they were reduced to seven, but gradually their number has increased again, and Stalin's speech of the early summer was a recognition of the need for giving different measures of reward to different capacities of performance.

Probably the highest-paid Russian workers are getting five to ten times as much as the lowest-paid workers, but this apparently wide range is not so important as it seems. The better-paid workers must pay more for rent, and are in other ways expected to spend most if not all of their income.

If they desire supplies which cannot be had at the controlled stores, at the controlled price, they are quite at liberty to buy in the so-called "free" market, which, of course, is also under government direc-



PROPAGANDA POSTER FOR FACTORY WORKERS

(Translation of inscription: "The Movement of the Trade Corporations in the Socialistic Competition")



tion. Prices in the free market may be anything that the traffic will bear. The well-paid worker who finds no fifty-cent butter at the shop where his food card is valid, may go to another shop and, without a card, buy butter at two or three dollars a pound. This can be done with many other commodities.

The phenomenon of the queue is still to be seen on practically every Russian city street. Food supplies are limited, and in small variety. The worker's most precious possession is his food card, which is a permit to buy at low prices such things as are on sale in his district stores. Many forms

of discipline or of control which would be necessary elsewhere are quite unimportant in Russia, since the possession or lack of a food card puts all the limitation on freedom of action that any government would care to impose.

Back of all the pay envelopes is a fact full of meaning. Russia has raised for the whole world the issue of the validity of large-scale private property, and so long as Russia endures that issue will not down. The Soviets have gone further. They have put a real limit on income. I doubt if there is any Russian today with an income of \$10,000 a year. Foreign technicians, not

being Russians, are paid what they think they are worth, so long as the authorities agree with them on that point—and no longer.

Anyway, what else is a big pay envelope good for? The familiar American game of keeping up with the Joneses can't be played in Russia, any more than golf or polo. Ostentation is looked on as anti-social. The desire to hoard becomes progressively less of a temptation as commodity supplies increase and the standard of living rises.

Which is all of Russia you can stand for this time.

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

One of the best sellers of a previous generation was Farrar's "Life of Christ," out of which its publishers made at least \$250,000 in thirty years. Possibly its success will be rivaled when a posthumous work of Sir Hall Caine's with the same title sees the light. He had spent the whole of the last ten years of his life in writing it, and he expected it to be his *magnum opus*. In the obituary notices of him it was stated that he had left it unfinished but it is now announced that the Ms. of it is complete, and that his literary executors are preparing it for the press. They will presumably find it necessary to use the pruning knife, for it extends to about 3,000,000 words in length. Canon R. J. Campbell reports that in his last talk with Sir Hall Caine the famous novelist told him that his long and painstaking study of the sources for our knowledge of the earthly life of Jesus had brought him to a paradoxical conclusion. There was almost nothing recorded of the deeds and words of the most potent personality in history which could be regarded as indubitably authentic, yet of the reality of Christ Himself and of His transcendent Divine authority there could be no doubt whatever.

### Novelist vs. Preacher

Edgar Wallace, who is as popular a novelist today as Sir Hall Caine was at the height of his successes, is engaged in a curious controversy. In a recent speech Dr. A. Porter, pastor of a Congregational Church at Fleetwood, deplored the fact that nowadays people would rather read Edgar Wallace for three hours than the Bible for thirty minutes. On this Mr. Wallace commented that the Bible was a beautiful book, and if parsons did not make it interesting they were not doing their job. Dr. Porter replied that those who week by week were trying to get an audience for the Bible failed to obtain as much support as Mr. Wallace did for his books, because more brains, more concentration, and more intelligence were required to read the parables of Jesus and the epistles of St. Paul than "The Flying Fifty-five." "One cannot," he said, "read the Sermon on the Mount lying in a hammock, chewing gum, but in that posture one cannot only enjoy but understand the type of fiction Mr. Wallace writes." So, too, there were beautiful pictures in art galleries, but people did not stand in line to see them, though they would stand in line to see Charlie Chaplin on the films. Did that mean that artists had not the brains or intelligence to make their pictures interesting? Did it not rather mean that the majority of youth would not submit to the necessary training to learn to appreciate works of art? As an outcome of this discussion Mr. Wallace is to occupy Dr. Porter's pulpit on a Sunday in October. His subject will be "The Great Taboo," and he will deal with those people who taboo religion on six days of the week and profess to practice it on the seventh.

### Notes and News

One of the consequences of the political

### KINDLY FOLKS

The world has many people,  
Who have a kindness rare;  
Who are happy like the sunshine,  
With an amplex to spare.

Their hearts indeed are loyal  
In all they have to do;  
And honorable and brave  
In the job of being true.

They have a courage truly  
To live the best they know;  
In sooth they walk uprightly  
In the path they choose to go.

They wear a smile that's sweetened  
By a heart that's beating true;  
And scented with a fragrance,  
Sifting softly as the dew.

And oh! we love those people  
Who with honor seek that goal,  
Where the golden light of heaven  
Gilds the everlasting soul.

Harry Troupe Brewer.

Hagerstown, Maryland.

crisis is likely to be the abandonment of the Sunday Performances (Regulation) Bill. The question of the licensing of Sunday cinemas will therefore remain unsettled for an indefinite period. . . . The Royal Automobile Club has compiled a list of Churches where motorists in traveling dress are particularly welcome, and where parking places exist. . . . Complaint has been made of the disturbance caused to Church services by a Sunday air pageant near Leeds. In the evening, worship was rendered almost impossible through the continuous roar of engines passing over at a low elevation. . . . The Religious Tract Society reports that it has now issued 260 editions of "The Pilgrim's Progress" in English, in addition to publishing it in 126 foreign languages. During the last 100 years it has sold no fewer than 1,651,000 copies of the book in English. . . . The Bible Society is sending out several thousand copies of the Scripture in Russian for the benefit of the lumber men who come down the Russian waterways to Finland and elsewhere. . . . In May, 1929, the China Inland Mission appealed for 200 recruits. By the end of the year it will have sent out the whole of that number. For the first time in a long period it is now receiving more offers of service from men than from women. . . . Returning from a visit to India, Bishop Gore reports that the most noticeable feature in present missionary work there is the moral witness borne by the conversion of the out-cast people. The witness of their changed lives has been such that the caste people around them, who once despised them as hopelessly defiled, have themselves begun to come into the Church in mass movements. . . . Dr. Harris E. Kirk, of Balti-

more, has drawn large congregations by his ministry at Westminster Chapel during July and August.

### Obiter Dicta

By naming the day of our misfortunes as a crisis, says Dr. J. A. Hutton, we mean that we have accepted the judgment upon ourselves which we perceive in these misfortunes, and that, if God will be patient with us, we are not yet done with ourselves. . . . The present crisis, declares the Rev. John Bevan, is not altogether financial and economic. Certain symptoms indicate a moral disorder, which is the moral disease that results from professing a religion which we do not practice. . . . "The seventeenth-century man," the Rev. Robert Strong reminds us, "could not conceive a purely economic question—you got at economics through theology. Since their day economics has gone off on its own, and we are still paying the price for that." . . . "Words," says Dr. R. C. Gillie, "may easily become forces. For myself I can say without qualification that words spoken in my ear or written for my eye have had more weight in my life than any deeds." . . . According to Dr. John Short, there are only two ultimate motives at work in the human soul. One is fear; the other is faith. Everywhere it is fear that is blocking the way to the establishment of God's Kingdom on earth. . . . Principal W. B. Selbie suggests that the capacity for turning evil into good is the sign of our greatness, and that what we can do on the small scale of our experience we may well believe that God does on the vast scale of the universe.

### New Books in England

In "Reaction and Progress in Religion" (Heffer) Archdeacon Cox contends that the Anglo-Catholic movement in England has taken a retrograde direction. . . . "The Worship of the Scottish Reformed Church," 1550-1628 (Clarke), by Dr. W. McMillan, is a notable contribution to liturgies. . . . "An Army with Banners" (Low), by Vera Kingston, has for its sub-title "The Romance of Missionary Adventure." . . . In "Jesus and the Gospel of Love (Hodder) Canon C. E. Raven combines the functions of scholar, evangelist, and social reformer. . . . Prof. Percy Gardner, now in his 85th year, has written a volume on "The Interpretation of Religious Experience" (Williams) which the "Times Literary Supplement" says will take a front place among the smaller works of English liberal theology. . . . A posthumous work by Prof. A. S. Peake, "The Servant of Yahweh" (Manchester University Press), is prefaced by a short memoir by Dr. H. Guppy. . . . In "The Meaning of the Revelation" (S. P. C. K.) Philip Carrington accepts the Johannean authorship of the book, but otherwise propounds some original theories. . . . Dr. R. H. Strachan has issued, through the Student Christian Movement, a study of "The Historic Jesus in the New Testament." . . . In "The Transforming Experience" (Sharp) the Rev. H. G. Tunnicliffe has collected a number of true stories of conversion and the new life.



## Have We Lost the Spirit of Zwingli?

By DR. CHARLES E. SCHAEFFER

On October 11, 1531, Ulric Zwingli, the founder of the Reformed Church, died under a pear tree on the battlefield of Cap-pel. He died a martyr to his cause. He died in an act of mercy while he was comforting a dying soldier. His last words are reported to have been, "They may kill the body, but they cannot kill the soul." With his untimely and tragic death at the age of 47 years, the cause which he espoused was not wholly lost. Others took it up and carried it forward; his successors became the champions of his views and the conservers of his spirit, and the Reformed doctrines of the Reformation movement spread into many lands.

The Reformed Church in the United States traces its lineal descent to Zwingli and his successors. Four hundred years have passed since Zwingli died and the question obtrudes itself—Is the soul of Zwingli still alive? Or did its life die out with the death blow to his body? When Joseph in Egypt revealed himself to his brethren he asked of one of them, "Is thy father yet alive?" So after four centuries of history in the Reformed Church we may ask ourselves, "Is the soul of Zwingli still alive?" or "Have we lost the spirit of Zwingli?"

In the contemplated celebration of the historic event of Zwingli's death on October 11th, there is occasion not only to recall the life and work of this great martyr Reformer, but also to make a fresh study of our own Church, to take anew our bearings, to sense again our great task, to ascertain how far we have drifted from our ancient moorings, to survey our present status and to catch a vision, an outlook for the future. Our subject seems to imply that during these centuries of our history we may have lost something. Doubtless we have also gained something. Conditions in the world have greatly changed since the days of Zwingli and the Reformed Church has doubtless been justified in adjusting itself to these new conditions. At any rate our Church is not a wholly static body.

Just what the peculiar genius of the Reformed Church is, is not so easy to determine or to define. We are quite sure that we have something unique and distinctive to offer but just what that something is we may not be able to tell exactly.

Now there are just three things which differentiate denominations from one another; these are, doctrine, polity and cultus, or theology, government and worship. Different denominations may hold the same doctrine and differ in their form of government, or they have the same order of government and differ in doctrine or worship.

There are, of course, national and racial and lingual backgrounds which serve to accentuate these differentiations. There are, likewise, customs and usages which confirm these distinctions. But the thing which really distinguishes a denomination and justifies its existence is the spirit which characterizes it and the contribution which it makes to the establishment of the Kingdom of God on earth.

The Reformed Church has had an honored history in Europe and also in America. For two hundred years it has been established in this country. We were early on the field. We were on the reception committee when some other denominations that have far out-stripped us in numerical strength and prestige came to America. From our own loins have sprung ecclesiastical organizations whose membership outnumbers that of the mother Church. One time we had a string of congregations from Nova Scotia to Central America. We were on the Pacific Coast fifty years ago. One of our ministers preached the first Protestant sermon west of the Mississippi River. Our educational

institutions were among the earliest to be established in this country, our Boards were organized at an early date, and the contributions which we made to the theological thought and to the interests of civil liberty and the formation of the American Government were by no means small or negligible. If one wishes to work up a little denominational pride he need only go back into the history of the Reformed Church on both sides of the water and he will find whereof to boast.

Is the faith of our fathers living still? If it has died down in some hearts it is due partly to their neglect of a study or of a sense of appreciation of our time-honored history. We forget the past so soon. We have so little history-mindedness amongst us. We forget that we come from afar, that we are of yesterday and that others have labored and we have entered into their labors.

Of course, someone will reply by saying that this spirit of revolt, of breaking with the past, was precisely the spirit of Zwing-

### A DREAMER

A dreamer? Yes, I am, no doubt;  
But when I sit and think about  
The things I want to some day be,  
It thrills and lifts the soul of Me!

A dreamer? Yes—and you ask why?  
Because the limit is the sky  
To which I let my being soar  
In peaceful thought of hence and  
yore.

A dreamer? Yes—and I am proud  
That I can say my dreams aloud!  
For those I dream are clean and  
pure;  
They've lived within my soul—I'm  
sure!

—Dorothy Becker.

li! He broke away from the contemporary thought and practice of the Church in his day. But Zwingli's break was with the contemporaneous and not with the past of his generation. He went further into the past than the men of his day were willing to go. He went back to the New Testament itself. He began the study of Greek in order to read and interpret the New Testament aright. He turned away from the philosophy and theology of the wranglers and sought to learn the mind of God purely from His own simple word. From his teacher, Thomas Wytenbach, he heard that "the time is not far distant when the philosophic theology will be set aside and the old doctrines of the Church as laid down in the Scriptures and in the works of the Fathers be restored." Zwingli broke with the present but not with the past of his time. He emphasized the Bible as the only rule of faith. Zwingli was Swiss born. Other Swiss Reformers were immigrants to Switzerland, but Zwingli arrived at his ideas and conclusions independently of others. They were seed thoughts in his own mind which germinated by his study of the classics, the Fathers and the Bible itself.

Altogether we as a Church have allowed ourselves in our thinking and our methods of work to be too much influenced by the contemporaneous. The new psychologists have presented us with a conception of God which is largely a projection of man's own consciousness, a sort of subjective auto-suggestion which some have been all too ready to accept, so that doctrinally the Reformed Church of today seems to have no distinctive quality, and in our ranks there are many different varieties such as liberals, orthodox, mediationists, pre-millennialists, literalists and some with

no doctrine or theology at all, but with only a vague and vapid ethical or morality gospel.

The Reformed Church has always prided itself on its liberal spirit. But its liberality has too often been the equivalent of a broad latitudinarianism which lacked both pith and point. It has failed to sound a distinctive doctrinal note and has not held or begotten any deep theological convictions among its constituents. This has inevitably militated against its growth as a denomination in this country. There has not been enough of a rallying cry to command the love and loyalty of many of its adherents. It has studiously avoided being narrow and provincial in its doctrinal position, but as a consequence it has remained a small and rather provincial body geographically considered.

Likewise in our methods of work we have been under the influence of the contemporaneous. When Israel revolted under the Judges they asked the Lord to give them a king like the other nations. The temptation always is to be and to do like the others. Consequently we as a denomination have so largely introduced and adopted the methods of other bodies until there remains scarcely anything distinctive amongst us. The time honored custom of the catechetical class has been abandoned in many congregations and substitutes have been adopted. The architecture of our churches has been changed so that there remains little that is distinctive in any appointments thereof. The line of demarcation between the Reformed Church and some other denominations has been reduced to a narrow margin, until many of our people are asking, "what is the difference?" There is no uniformity in our worship. There are scarcely two congregations in the denomination whose respective order of service is precisely the same. Many even make use of Sunday School literature and of hymn books which bear the imprint of other denominations. Many of our people subscribe to interdenominational papers instead of to our Church papers. Is it, then, any wonder that our denominational consciousness is at such a low ebb and that we as a denomination are doing comparatively so little in Kingdom building?

Some one will say—"the day of denominationalism is past! Thank God for this lack of denominational consciousness in the Reformed Church." Even at the risk of being regarded as obsolete and antiquated, I make a plea for a sound and sane denominationalism. Protestantism in America operates through denominations. If the existence of denominations is wrong then Protestantism itself must be called to account. Before we can get rid of denominations it is necessary to get rid of Protestantism. But some of us would scarcely be willing to do that. Consequently the Protestant forces must continue to function through denominational bodies.

Now, no one is so asinine as to maintain that a denomination should be made an end in itself. When we strive to build up our denomination and to awaken a denominational consciousness it is not with the purpose of building up a denomination. That would not be a justifiable endeavor and would merit the censure of all true and honest men. Then the denomination would be merely a narrow-minded, bigoted sect—nothing more. But the end of all Christian organization and effort should be the Kingdom of God. Now I submit that a denomination that is strong and vigorous, that senses its task readily and enlists the whole-hearted co-operation of its constituency will be in position to render a greater service in Kingdom building than a denomination that does not know its own mind, that is flabby and anemic and that must spend its energy largely on keeping on its own feet.



"Strong to serve" should be the aim of every denomination. If in connection with the observance of the 400th anniversary of the death of its founder, Ulric Zwingli, on October the 11th, the Reformed Church

in the United States will get a new grip on itself, by contemplating its origin and history, its spirit and genius, as well as its resources and its mission in this and in

other lands, then we may believe that the soul of Zwingli is marching on and that his prophetic words falling from his dying lips, are finding fulfillment in our day and generation.

## A Life of Prayer in a World of Science

By DR. R. C. SCHIEDT

(Continued from last week)

A dozen or more years ago Professor Leuba, of Bryn Mawr College, published a book entitled "The Belief in God and Immortality," in which he summarizes the results of his investigations regarding the attitude of about 1,000 leading American men of Science, including Sociologists and Psychologists, towards a belief in God and Immortality. He finds that considerably more than half of all the men included in his investigation and over two-thirds of the more eminent of these, are non-believers in immortality and in God. We would expect similar conditions to exist in American colleges. But Leuba's statistical reports show that 56% of the male students and 82% of the female students still believe in a personal God, although their definitions of such a God are often rather crude and naive, exhibiting a deplorable condition of our system of religious education. Curiously enough the percentage of those who believe in immortality is much larger, amounting to over 80% among freshmen and to 70% among seniors, proving that the law of self-preservation, the continuation of the dear Ego as pre-eminently desired, is the most potent factor in the ultimate aims of most humans, much stronger than the belief in God.

Science as such has nothing to do with these opinions and desires, for Science is a body of established, verifiable and organized data, secured by controlled observation, experience or experiment. The scientist always asks for evidence, mere personal dicta, past or present, or the voice of God are not recognized as scientific evidence; if the evidence is produced the scientist proceeds to examine the evidence. Therefore, the value of the foregoing statistics is at best problematic. We can only draw the conclusion, that there are scientists who still pray to their God, scientists who laugh at their God and some who neither pray nor laugh because they think they understand.

However, there are certain positive contributions made by modern science which have greatly clarified the way to a prayerful communion with God. Modern science has given us a new earth, it has defined its proper position in the planetary system, determined its origin, composition and possible age, has disinterred from its everlasting hills the memorials of past ages, has mastered the processes of earth's laboratory, has vanquished space and time, chained nature's forces, taught the vapor to toil, the lightning to speak and the wind to worship; chaos and filth are giving way to order and purity, danger and disease to safety and health. Scores of men and women have sacrificed and are still sacrificing their lives in the service of the healing art, in order that millions may live, the martyrs of science equal in unselfish self-surrender the martyrs of religion, and the daring, displayed in more recent times, surpasses in heroism the most brilliant exploits of bygone ages. While ecclesiasticism has in times past burned at the stake searchers after scientific truth, the devotees of science have ever tried to enlighten the mind and to free the consciences of men and women from ecclesiastically cherished superstitions.

Modern science is also giving us a new heaven—it has removed the curtains and shows us the creator at work, a benign ruler whose laws are absolute, who does not arbitrarily interfere with the motion of the planets or the gravitational movements of the waters; a progressive spirit

who is unfolding Himself in ever new and increasingly resplendent forms of matter and force, never resting, ever serving and revealing Himself in surprisingly new ways and phenomena.

Modern science has banished old superstitions, animal fear, grotesque conceptions of the heavenly world, beastly ideas of rewards and punishments, childish beliefs and senile ceremonials. It has, on the one hand, enormously increased the passion for veracity, for accuracy, for clear statements and plain facts, and on the other hand, lessened the lust for commercial frauds and curbed the tendencies towards all forms of sham and charlatanism.

Alas, modern science has also created a new hell. It has discovered and invented weapons and agencies of destruction by means of which whole cities and their inhabitants can be annihilated in the twinkling of an eye.

Modern science, or, more exactly the scientific method, represents a new stage in the evolution of the race. The polytheism, animism and book worship of past ages had suppressed the investigation of natural phenomena for thousands of years, some of the finest minds had perished under the tyrannous lash of primitive religions, and Jesus Himself had in vain pleaded for the emancipation of the intellect from the thralldom of ecclesiastic assumptions, for the freedom of religion from the categories of science and for the freedom of science from the visions of religion. Without the bloody wars of the Reformation and the horrors of the French Revolution, modern science, the ripest fruit of Christianity, could have never matured. It is therefore only within the last three-quarters of a century that our conceptions of earth, of heaven, of God, of man and of nature have been so completely revolutionized that Socratic speculations and transcendental philosophy have been severely tested by demonstrations *ad oculos et ad hominem*. But the age-old domination of religion over science is still manifest, the ecclesia militans still demands that scientific men should openly declare their faith or unfaith in the religious formulas of the past, or, ecclesiasticism has at least a curious interest in the attitude of modern scientists towards its tenets. Hence, the formidable books of Draper and White "On the Warfare between Religion and Science," so condemnatory of ecclesiastical Pharisaism, are today echoed by much more conciliatory efforts in the numerous treatises on the relation between religion and science. In a very recent symposium on this subject by eminent English scientists and clericals, those of a certain temperament or environment tend to adopt the scientific view of the Universe and certain other individuals of a different temperament or environment tend to adopt the religious view, neither giving a completely dispassionate view of the subject, but both sides acknowledge that there is an element of mystery in both religion and science, each dealing with it in its own way, implying the concession that "science and religion are the offspring of the same fundamental belief that there is an eternal truth, which is intelligible, and that the longing is deeply implanted in the soul of man to search for the morsels of this truth in every nook and corner of the physical as well as of the spiritual Universe."

This temperamental contrast, if such it is, representing the two most widely prevalent phases of religious attitudes among modern scientists, is most strikingly ex-

hibited by the utterances of Thomas Edison and of Sir Oliver Lodge. The one is a sweeping annihilation of all the old beliefs in a personal God, a self-existent soul and in immortality, the other is a restatement of old beliefs in new forms of expression, intelligible to the scientist. The one represents the radicalism of continental Europe, as it existed more than a half a century ago, when the new science was in its birth throes and the conflict between the old and the new faith raged most fiercely. The latter represents the attempts at reconciliation going on during the last 25 years or more, during which notable concessions have been made on both sides. It is a fact worthy of note that among the 17 leading American men of science, now dead, but still present-day scientists, perhaps only one held Edison's views, and he was not a physicist but one of the leading biologists among whom naturally the eternal questions of the human "whence and whither" have been most widely and most acrimoniously discussed. At the same time, we have the testimony of Asa Gray, the quondam Nestor of American Botanists, and friend of Charles Darwin, that he "is scientifically a Darwinian, philosophically a convinced theist, and religiously an endorser of the Nicene Creed." Louis Agassiz, the foremost American naturalist and a member of the German Reformed Church of Boston, in his Essay on Classification says: "All the facts proclaim aloud the one God whom we know, adore and love, and natural history must in good time become the analysis of the thoughts of the Creator of the Universe as manifested in the animal and vegetable kingdoms." Of James Dwight Dana, first among American geologists, his biographer says, "Dana's character was intensely ethical. And with him ethics was always sanctified and glorified by religious faith. His ideas alike of nature and of human life, was profoundly theistic. With him disloyalty to truth was infidelity to God. In his scientific investigations he felt, like Kepler, that he was thinking God's thoughts after Him. Dana was, however, not only a theist but a devout Christian, having made public confession of his Christian faith in his early manhood." The truth of the matter in his case is that he was nurtured in the bosom of a deeply religious family. Hence, it cannot be strongly enough emphasized that parental example and influence are of paramount importance. I am old-fashioned enough to believe in the old-time family worship, the morning consecration for the day's work and the daily thanksgiving for the blessings received during the day's struggle with the difficulties arising out of one's daily tasks, leave their permanent impressions upon character.

Of Willard Gibbs, of Yale, whom the great master mind, physicist, chemist and philosopher, Wilhelm Ostwald, upholds as the founder of chemical energetics who has given new form and substance to chemistry for another century at least, we read in the "American Journal of Science" that "in his personal character the same great qualities were apparent, unassuming in manner, genial and kindly in his intercourse with his fellow men, never showing impatience or irritation, devoid of personal ambitions of the baser sort or of the slightest desire to exalt himself, he went far toward realizing the ideal of the Christian gentleman. In the minds of those who knew him, the greatness of his intellectual achievements will never overshadow the beauty and dignity of his life."

(Continued next week)



# NEWS IN BRIEF

## BOWLING GREEN ACADEMY

Another year of academic work has opened and we are thinking of our teacher, Miss Agnes E. Wolfe, her work in the Bowling Green Academy, and our annual contributions for her salary fund. We can report 3 gifts to this fund received since our new list opened. Two reported last week amounted to \$10. Our good friend, Mr. Samuel B. Fluke, has sent us his check for \$25; total \$35. We are hoping that many of the friends of Miss Wolfe will make prompt response and help to carry along this important work. Send all contributions to the editor of the "Messenger."

## SYNODS MEETING IN OCTOBER, 1931

Synod of the Potomac—October 19, 1931, Huntingdon, Pa. (Abbey).

## CLASSES MEETING IN OCTOBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE GENERAL SYNOD

### OCTOBER 6:

Lehigh, Emaus, Pa., W. Salisbury; Rev. D. E. Schaeffer.  
Wyoming, Wilkes-Barre, Pa., St. Luke's; Rev. H. A. Shiffer, 14 E. Hollenbach St.  
Chicago, Waukegan, Ill., St. John's; Rev. J. N. Naly, 110 N. West St.

### OCTOBER 9:

Juniata, St. Clairsville, Pa., St. Mark's; Rev. J. W. Bechtel, Osterburg, Pa.

### OCTOBER 12:

Lebanon, Womelsdorf, Pa., Zion; Rev. Harvey J. Miller.

### OCTOBER 13:

Tohickon, Lower Tincum; Rev. John W. Gilds, Riegelsville, Pa.  
Somerset, Cumberland, Md., Zion's; Rev. Albert M. Wright.  
Ft. Wayne, Goshen, Ind., First; Rev. Robert S. Mathes.

### OCTOBER 19:

Reading, Shoemakersville, Pa., St. Luke's; Rev. John K. Stoudt, Leesport, Pa.  
East Ohio, West Ohio, St. Paris, O., First; Rev. C. D. Mitchell.  
Westmoreland, Mt. Pleasant, Pa., First; Rev. Paul Stonesifer.  
Indianapolis, Indianapolis, Ind.

### OCTOBER 20:

Schuylkill, Pottsville, Pa., First; Rev. L. M. Fetterolf.  
Central Ohio, Columbus, O., Wilson Ave.; Rev. E. B. Jacobs.  
Allegheny, Pitcairn, Pa., First; Rev. Howard F. Loch.  
New York, Fairfield, Conn., Hungarian; Rev. Joseph Urbana, 901 King's Highway, Bridgeport, Conn.  
German Philadelphia, Salem-Zion; Rev. A. Klingner, 1230 N. 6th St., Phila., Pa.

### OCTOBER 22:

Northwest Ohio

### OCTOBER 25:

Eastern Hungarian, Kreichersville, N. Y., Hungarian; Rev. Kalman Toth, Box 2, Charleston, S. I., N. Y.

### OCTOBER 26:

Lancaster, New Providence, Pa., Zion's; Rev. Harry E. Shepardson.  
East Susquehanna, Hegins, Pa., Friedens's; Rev. Herman Naftzinger.  
Goshenhoppen, Limerick, Pa., St. James'; Rev. Scott F. Brenner, Schwenksville, Pa.  
Central Hungarian, Homestead, Pa.; Rev. Barnabas Dienes, 416 N. 10th St., Homestead, Pa.

## OCTOBER 27:

Philadelphia, Anselma, Pa., St. Matthew's; Rev. Ralph E. Stout, Anselma, Pa.

Maryland, Middletown, Md., Christ; Rev. John S. Adam, Middletown, Md.  
Gettysburg, Brodbeck's, Pa., St. Jacob's; Rev. Paul D. Yoder, Codorus, Pa.  
Iowa, Lone Tree, Ia.; Rev. C. Ed. Hol-yoke.

## OCTOBER 29:

Mercersburg, Waynesboro, Pa., Trinity; Rev. S. E. Lobach.

## CHANGE OF ADDRESS

Rev. Allan S. Meek, D.D., from Easton, Pa., to 119 S. Duke St., York, Pa.

Rev. James E. Wagner to 224 Ruby St., Lancaster, Pa.

Harvest Home services were held in St. John's Church, West Philadelphia, Rev. Robert O'Boyle, pastor, on Sept. 20. There was a large attendance of the congregation and a very liberal offering brought by the people. On Oct. 4, the Holy Communion will be celebrated.

On Sept. 27, Harvest Home services were held in First Church, Easton, Pa., Rev. Geo. A. Creitz, pastor. There will be 3 special Sundays for First Church during October: Rally Day, Oct. 4; Ulric Zwingli Day on Oct. 11, and Holy Communion on Oct. 18.

During the vacation season, beautiful Arvon velvet cushions were placed in the pews of the Abbey Church, Huntingdon, Pa., Rev. H. D. McKeehan, minister. The cushions were the gift of the Philathea and Kappa Chi classes of the Church School. All pews and stalls have those in the balcony have been cushioned.

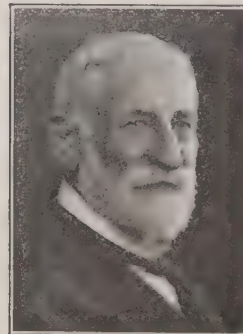
A souvenir 38-page booklet, with cover, worthy of much praise, has been received from St. John's Church, Orwigsburg, Pa., Rev. Henry J. Herber, pastor. It is in commemoration of the 100th anniversary and gives a complete historical sketch of this Church. The following ministers have served this congregation: Revs. Philip Mayer, 1831-33; Daniel Hassinger, 1833-41; J. A. Reubelt, 1841-45; J. W. Hoffmeier, 1845-55; H. Wagner, 1856-65; D. S. Albright, 1866-68; C. A. Rittenhouse, 1870-71; Henry Leisse, 1872-88; G. B. Walbert, 1888-93; Edward S. Bromer, 1894-98; George W. Hartman, 1898-1911; James B. Musser, 1911-14; Arthur King, 1915; 1917; W. A. Korn, 1919-21; Dallas R. Krebs, 1921-26, and Henry J. Herber, 1926 to present year. The Church which was erected in 1831 was rebuilt in 1874. A cornerstone for a new Church was laid on Sept. 22, 1907, and dedication services were held June 7, 1908. A pipe organ was installed in 1915 and dedicated in 1916. The Church building was renovated in 1931 and rededication services were held on Sept. 27, 1931. The Centennial services have just been held and were most successful.

The Society for the Relief of Ministers and their Wildows, the oldest Ministerial Relief organization of our Church, will hold its annual meeting in the Abbey Reformed Church, Huntingdon, Pa., Monday, Oct. 19, at 6.30 P. M. All the members of the Society are urged to attend the meeting.

Eugene L. McLean, Secty.

## THE REV. CHAS. W. E. SIEGEL

The Rev. C. W. E. Siegel, a well-beloved retired minister of our Church, died at his home in York, Pa., Sept. 24, at 11.15 P. M., in his 86th year. Brother Siegel was a well known regular contributor to this



The Rev. C. W. E. Siegel

paper and was highly esteemed throughout our communion. His last poem appeared in the issue of Sept. 17. He is survived by his widow, two daughters and a sister. A fuller account of the life and labors of this faithful minister will be given later.

The 140th anniversary of the St. John's Lutheran and Reformed Church, Friedensburg, Pa., will be observed by special services during the week, Oct. 4-11. There will be special Home Coming services which promise to be most interesting and enjoyable. There will be in attendance former parishioners from all parts of this section, and on the program will appear many of the well-known ministers in both the Lutheran and Reformed Synods. The Rev. C. A. Steigerwalt, Lutheran pastor of this Church, and the Rev. E. B. Messner, Reformed pastor, have planned a very interesting program as follows: Oct. 4, morning, afternoon and evening will be devoted to special anniversary services, with the S. S. in charge of the evening service. The evening of Oct. 5 will be Lutheran Conference Night with sermon by Rev. E. P. Pfatteicher, president of Lutheran Ministerium of Pennsylvania. Greetings will be extended to the congregation by all the pastors of the Pottsville Conference, many of whom will be present in person. On Oct. 6, in the evening, will be Women's Missionary and Ladies' Aid Night with address by Mrs. Charles E. Creitz, of Reading, and a history of the Ladies' Aid given by Mrs. Earl Staller. Reformed Classis Night will be held the evening of Oct. 7, with address by Rev. J. Arthur Schaeffer and sermon by Rev. O. R. Frantz. A number of the ministers of the Reformed Classis will be present. Oct. 8, Young People's Night with address by Sister Edith Baden, of Reading, and greetings from the District Officers. Former Pastors' Night on Oct. 9, with addresses by Revs. Samuel E. Moyer, Howard H. Krause, Charles H. Brown. Oct. 11, at 10 A. M., Lutheran Communion services, sermon by Rev. C. A. Steigerwalt. All of the services of the week will be made doubly pleasing by the choir under direction of Mrs. E. B. Messner. Miss Dora Brown, Church organist, will contribute many special organ numbers.



Mrs. Silas M. Hench, Trappe, Pa., passed away Thursday, Sept. 24. Two days later her aged husband, Rev. Dr. Hench, who had been critically ill, joined her in the spirit world. Fuller account later.

The Annual Banquet and Ladies' Night of the Men's Social Union of the Reformed Church of Philadelphia and Vicinity will be held in the Social Hall of Trinity Church, Broad and Venango Sts., Tuesday evening, Oct. 20, at 6.30. Guest tickets, \$1.25 each.

The Executive Committee of the General Synod found it inadvisable to print the booklet on the work of the Boards now because of the expense, although some pastors greatly desired this and orders were sent in for 100. We will wait until a later time to publish it.

What Every Member Canvass literature would you like to have for your Church? Samples will be sent and any number desired will be forwarded free of cost. We are happy to serve you and will be thankful to you for your suggestions.

East Pennsylvania Classis has a perfect schedule for Consistorial meetings. Dr. Meck, the chairman, with his committee has arranged to have every congregation visited during the week of October 12. There are 14 groups. In this schedule expenses are reduced and the entire field is completely covered.

Harvest Home was observed in Emmanuel Church, Allentown, Pa., Rev. Willis D. Mathias, pastor, at 10.55 A. M., on Sept. 20, and Rally Day in the S. S. at 9.30 A. M. Sept. 27 was Promotion Day in S. S. and Church, and in the evening the Dedication service for S. S. officers and teachers was held.

The Rev. Allan S. Meck, D.D., has been dismissed from the East Pennsylvania Classis of Eastern Synod, to Zion Classis, Potomac Synod, and is beginning his work as minister of Trinity First Church, York, Pa., Oct. 1. Dr. Meck will conduct his first sermon on Oct. 4, when the subject of his sermon will be "Good News."

The stereopticon lecture, "Our Church for the Kingdom," is complete and ready to be sent out. Send your requests for date desired to the Executive Committee, and as far as possible your wishes will be met. There is no charge for the lecture except return postage. Select a week day evening whenever possible, in order that we may have the widest possible use of the lecture.

The Synod of the Potomac, which convenes in the Abbey Church, Huntingdon, Pa., Rev. H. D. McKeehan, pastor, on Oct. 19-23, will be entertained according to the Harvard Plan. Luncheon and dinner will be served each day in the Church Assembly Hall. Those preferring to lodge at hotels may have reservations made for them through the Committee on Entertainment, Mr. J. B. Kunz, chairman, but they will, of course, take care of their own hotel expenses.

Ohio Synod has arranged for a visitation of all Consistories during the weeks of Sept. 28 and Oct. 5. A full organization has been set up and workers assigned by the Missionary and Stewardship Committees under the direction of Rev. E. Bruce Jacobs. This proves fine leadership and action. Two workers' conferences will be held, one on Monday, Sept. 28 at Dayton, and the other on Oct. 5 at Akron. The interest of the pastors and Consistories is growing and the report on this Visitation Canvass will be well worth reading.

Harvest Home services were held in Wentz's Charge, Goshenhoppen Classis, Pa., Rev. G. W. Hartman, pastor, on Aug. 30 and Sept. 6. As is customary, these services were well attended, and the Churches were beautifully decorated. The offerings in the several Churches of the charge were as follows: Wentz's, benevolence \$157, congregational purposes \$55; Christ Church, benevolence \$160, congregational purposes \$63; Grace Church, benevolence \$33. The total offering in the charge for benevolence

was \$350, and \$118 for congregational purposes.

Four leaflets on the training of Canvass directors are ready for distribution at the office of the Executive Committee. No charge will be made for these, but it might be helpful to the director and the keymen to arrange for four evenings, or at least a number of evenings. The four topics are: "Why the Canvass;" "The Budget"; "The Work of the Boards"; "Working it Out at Home." These leaflets are in various colors, thus preventing confusion, and making the whole work of training more definite.

The Chairman of the Committee on Promotion practices what he preaches. Dr. Runkle has arranged for every congregation in his Classis, assigning one man to a district in which several Churches are located. With four men active for four evenings he can cover the entire Classis. He has, furthermore, arranged that these representatives be entertained free by the pastors and Consistories visited, saving a large expense. This might well be done

### JUST FROM THE PRESS A 43 PAGE BOOKLET

*By Theodore P. Bolliger*  
**HULDRICH ZWINGLI**  
**Reformer and Patriot**  
**Founder of the Reformed**  
**Churches—1484-1531**

This delightful sketch of the great Reformer has been priced at 25 cents per copy.

It is to be used in connection with the 400th Anniversary of Zwingli's death, October 11, 1931.

For sale by:

Board of Christian Education of  
the Reformed Church in the  
United States

1505 Race St. Phila., Pa.

throughout the Church, for the expenses should be reduced to a minimum.

Harvest Home services were held in all 4 Churches of the Shrewsbury Charge, Pa., Rev. C. M. Mitzell, minister, on Sept. 6 and 13. The display of fruit, vegetables and flowers was profuse. Holy Communion was observed in Bethlehem Church, Stiltz, on Sept. 20. Rally Day services were held in Bethany, New Freedom, on the afternoon of Sept. 20. A treat was in store for the audience when the Rev. Dr. Joseph B. Baker, one of the most gifted speakers in York, gave an address, rich in quality, plus a high degree of eloquence. The S. S. lesson was taught to the entire school by Supt. Peter A. Elsesser, of St. Matthew's Lutheran Church School, the largest in York.

On Sept. 10, a number of the members of Christ Church, Lykens, Pa., Rev. W. R. Hartzell, pastor, made a pilgrimage to Bethany Orphans' Home, Womelsdorf, Pa., and were very favorably impressed with the atmosphere and management of the institution. The party consisted of Dr. and Mrs. M. D. Lehr, Mrs. William King, Mrs. Florence Heikes and son, Robert, Rev. Mr. Hartzell, Mr. and Mrs. W. H. Cooper, Miss Hattie Stroup, Mrs. W. H. Uhler, Dr. and Mrs. J. N. Baker, and Mrs. John R. Geyer, of Harrisburg, Pa., and Miss Minnie Baker and Miss Annie Schaner, of Linglestown, Pa. Mrs. Heikes is employed in the Orphanage.

A deep spiritual undertone was noticeable at the recent Missionary and Stewardship Conference at Harrisburg. It was not so much the note of fear, but rather one

of anxiety and painful eagerness that one heard. The brethren did not want the work of God to lag or to be sloughed off, but desired that it go on with vigor and with fresh enthusiasm. That is quite in line with the Psalmist's, "Nevertheless"; with the Saviour's "Go ye"; with the disciples' "Stand" and "Energized with the Spirit." It was the spirit of men who could rise above distress and disaster and strike the note of successive victories for God and the Kingdom.

Christ Church, Pittsburgh, Pa., Rev. F. L. Kerr, pastor, because of the financial and industrial depression has found itself unable to meet its budget, and the pastor has resigned as of Oct. 1. The 5 years and 9 months of his pastorate show these results: New members received, 59; confirmations, 34; baptisms, 47; funerals, 43; weddings, 14; money for congregational purposes, \$16,650; for benevolence, \$125,000; the debt was reduced from \$7,000 to \$2,000, and the repairs were made to Church building. The Consistory plans to secure occasional supplies for the morning service. The secretary of the Consistory is Mr. Emerson Sproul, 7064 Kelly St., Pittsburgh, Pa.

The festival of Harvest Home was observed in St. John's Church, Lebanon, Pa., Rev. C. B. Marsteller, minister, on Sept. 20. The contributions of fruit and vegetables were divided between the Aged Ladies' Home and the Good Samaritan Hospital. Rally Day was observed on Sept. 27, when Principal Harold M. Downes, Franklin and Marshall graduate in 1919, of the Lebanon High School delivered an address on "The Meaning of Rally Day." Dr. J. M. G. Darms conducted a conference with the Consistory and Canvassers on Sept. 30. Holy Communion will be observed on Oct. 4, and Ulrich Zwingli Day on Oct. 11. The organist and choir leader, Mr. Paul Witter, will be given a leave of absence in October to study Church music in New York Churches.

Harvest Home was observed in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, on Sept. 27. At the evening service a pageant, "A Festival of Harvest Home," was presented by a group of young people. The fall Communion will be celebrated Oct. 4. Rally Day in the S. S., on Oct. 11, and at the morning service the pastor will speak on Zwingli in observance of the 400th anniversary of the death of Ulrich Zwingli, founder of the Reformed Church. In the evening there will be a great rally of Reformed people in the Greensburg, Pa., High School, with Dr. G. W. Richards, president of the Lancaster Seminary, as the speaker.

Rally Day was fittingly observed in Redeemer's Church, Littlestown, Pa., Rev. Albert O. Bartholomew, pastor, on Sept. 20. Church and school combined at the morning service, when a class of boys and girls gave a graduation program under the supervision of Mrs. Albert O. Bartholomew, Supt. of the Primary Department. The children appeared in caps and gowns, and presented their parts effectively to the great delight of the large audience assembled. The speaker for the day was the Rev. C. E. Schaeffer, D.D., General Secy. of the Board of Home Missions. Dr. Schaeffer delivered a short address at the morning service on "Rally," and at the evening service he brought a most interesting and timely Rally Day message. The Church was handsomely decorated. It was a day of inspiration and a call for greater activity in all Kingdom work for both Church and school.

Many of our pastors are of an heroic mold. They do not advertise their heroism, nor do they want others to know of it. At the Conference in Harrisburg a pastor was present who had not received his salary for six months. The Consistory wanted to use the benevolent moneys to pay it, but he insisted that he would much prefer to wait, though he had nothing else but his salary, than to use money given



for other purposes. One would expect that of a consecrated minister, but one should not expect that the Consistory would wish to use any benevolent moneys for other purposes than those designated. Surely God will bless such a young man in the stand he has taken and cause his people to esteem and respect him more highly because of his loyalty to the cause of the Kingdom.

On the evening of Sept. 23, Mrs. William G. Seiple, of Sendai, Japan, addressed the W. M. S. of Ohio Synod at their annual meeting held in Salem Church, Cincinnati, O., Rev. Edw. H. Wessler, D.D., minister.

Fall Communion will be celebrated on Oct. 11, at 10 A. M., and 7:30 P. M., in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor. Preparatory services will be held on Oct. 9, at 8 P. M. Meetings for catechetical instruction will again be held during the coming winter, and the meetings will be held every Friday at 7 P. M., the first to be held Oct. 2. Mr. Earl Israel, a member of Dubbs Memorial Reformed Church, Allentown, and State President of the C. E. Society of Pennsylvania, was speaker at the C. E. Rally service on Sept. 27. An interesting program was rendered, including selections by the C. E. Chorus.

Sept. 27 was "Staudt Day" in the Myers-town Church, Pa., Rev. David Lockart, pastor, which is the home congregation of Mrs. Calvin K. Staudt. Dr. and Mrs. Staudt were given a royal welcome, the latter taught the large adult S. S. class in the absence of both teachers, Dr. J. Lewis Fluck, who reviewed the quarter's lessons in Zion United Brethren Church, Myers-town, and Mrs. David Lockart, the assistant teacher, who served the same duty in the Evangelical Congregational Church in Annville. Mrs. Lockart also delivered an address at the Church service, the occasion being Daughter's Day. Dr. Staudt addressed the morning congregation, using as his theme, "The Open Door and the American School for Boys." He also spoke to the Young People's League on the subject, "Choosing Right Attitudes." Mrs. Staudt delivered an address before the evening congregation, her theme being "In This Our Day."

Rev. Edgar V. Loucks, pastor of St. Paul Church, Greenville, O., on Sept. 13, preached both morning and evening at the annual Mission Festival of St. John Church, Vera Cruz, Ind., Rev. Herbert H. Meckstroth, minister. At 2 P. M., the service was participated in by pastors and members from Magley, Decatur and Berne, Ind. Attendances during the day were large, the musical offerings splendid, the prevailing spirit enthusiastic, the decorations attractive, and the money gifts for benevolences generous. Both Mr. and Mrs. Loucks greatly enjoyed all contacts at the services, especially the gracious Christian hospitality of the minister's home. A supply minister conducted the morning service at St. Paul in the absence of Rev. Mr. Loucks. All services were resumed on Sept. 20 in St. Paul, when the 67th birthday of the Church was celebrated and the 3rd anniversary of the present pastorate. The S. S. hour was in the form of a welcome and a boost for both minister and wife. Sept. 27 was Organ Dedication Day.

A minister of our Church, aged 90, of the Northwest Synod, wrote to the Board of Ministerial Relief and said: "I am in the closing days of my life. I have given my whole life in the service of our Reformed Church since 1870. I served our Church in the pioneer days for the princely sum of \$75 a year for some time, when need and poverty were all the pioneers possessed. I served in the newly settled parts of our country, because they were in need of the Gospel and Christian Education. My wife and I served the congregations where poverty was the salt on our daily bread. We lived 34 years with the good pioneer people of our country in love and harmony, until my service became more than my old

age could bear. Now that the infirmities of age are nestled in my loins and those of my wife, who is nearly blind, and we have no means of support, we are very grateful to the Reformed Church for supporting us."

#### RETREAT AND CONFERENCE

Camp Mensch Mill, property of Eastern Synod, is a delightful and picturesque place for Church groups to gather for rest, quiet and change. This camp has in it a large tract of land; some of it is wooded with a stream of spring water and the rest is cleared and has a considerable number of fruit trees. There is a spring of delicious fresh water. The buildings are all of native stone and are the following: a residence, a barn, a mill, a wagon-shed, an ice-house. Tohickon and Lancaster Classes have each erected a stone cabin for dormitory purposes and provided them with cots and mattresses. These are very neat and attractive. It is expected that other Classes will erect buildings also on these grounds. Seven or eight hundred dollars will put up a cabin of good size. Some individual members within the Synod might erect a cabin. One that we think is desirable would be a building in which to read, write, and to have a small library and games.

On Sept. 14 and 15, 1931, Philadelphia Classis held a retreat and conference on these pretty grounds. The supreme purpose was to pray and to study the important theme of prayer. Ministers, laymen and some women numbering about fifty were in attendance upon some or all the sessions. The conference on Monday afternoon considered the following subjects, Dr. Charles B. Alspach, presiding: Dr. Zartman, Supt. of Evangelism, read the 9th chapter of Mark and led in prayer. All through the conference there were seasons of prayer. The subject, "Christ the Only Teacher," was presented by Rev. Aaron R. Tosh. Elder Joseph S. Wise, Treasurer of the Board of Home Missions, followed with remarks upon the same topic. Rev. John M. Herzog discussed the subject, "The Chief End of Prayer." Rev. Carl G. Petri and Elder Howard S. Welker led the discussion of the theme, "Prayer and Love."

The mill property has been converted into a large dining hall and kitchen. Here during this conference meals were prepared and served at small cost by ladies from Huff's Reformed Church, which is near these grounds.

At the Monday evening conference, Elder Harry E. Paisley presided, and Rev. Purd E. Dietz opened with Scripture and prayer. Then Rev. Thos. H. Matterness and Rev. Ralph E. Stout each gave a talk on "The All-Comprehensive Gift—the Holy Spirit." Mr. Paisley opened the discussion of the subject, "The Boldness of God's Friends in Prayer." Rev. Elmer E. Leiphart considered the theme, "Prayer Must Be Definite." Dr. Paul S. Leinbach treated the topic, "Prayer in Harmony with the Being of God, and the Destiny of Man." Many choice, pertinent things were said by other brethren in the general discussions. This program and retreat was planned and arranged by the Classical Committee on Evangelism. They can feel rewarded by the great good done by this conference. Those who tarried over night can testify that it is a most restful place to sleep.

Rev. Dr. Albert G. Peters, stated clerk, presided at the session on Tuesday forenoon. Rev. Ralph L. Holland conducted a devotional service. Rev. J. G. Kerseher, president of Classis, gave a paper on "The Certainty of Answer to Prayer." Rev. Edwin N. Faye followed with a talk on "The Faith That Takes." The subject, "A Life of Prayer," was discussed by Dr. R. C. Zartman.

This retreat and conference was greatly worth while. The music for it was in charge of Rev. Raymond E. Wilhelm. It was resolved that as a Classis we pray for a great revival of prayer, prayer by indi-

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viduals, prayer in families, prayer meetings in our Churches. It was felt that one of the greatest needs today in all our Churches and homes is prayer, and that the best and surest progress is made on our knees.  
**R. C. Z.**

#### FRANKLIN AND MARSHALL COLLEGE

President Henry H. Apple delivered the address at the opening of the 145th year of Franklin and Marshall College, Sept. 17, when 706 students were enrolled for the year's study. Dr. Apple spoke on the importance of developing a personality in the college of today "which is both a cloister and a work-shop." He stated that it is a mistake to regard any course of study as strictly vocational, for there is no real distinction between useful and cultural studies. The former have cultural value as they develop personality, and the latter become useful in the same way. Dr. Apple said that intellect has no value without the development of personality, declaring the world has always needed and today needs more than ever personality trained for leadership. The current state of business, he said, may be of value as it strengthens the qualities of heart and mind in the exercise of sympathy, kindness, co-operation and mutual helpfulness.

The registration of students shows 3 per cent decrease from last year, with the following divisions according to classes: Freshmen, 229; Sophomores, 174; Juniors, 150, and Seniors, 153. Students who were enrolled last spring and during the summer, but have failed to appear for registration this fall, more than account for this decrease. President Apple announced that the college is co-operating with the United States Department of the Interior by increasing the number of positions given to needy students, with ten per cent more students aided this year, at a cost of \$35,000.

Dean Howard R. Omwake, Ped.D., Litt. D., who has been elected President of Catawba College, Salisbury, N. C., will remain at Franklin and Marshall College until the middle of October, when he will take up his new duties, and be succeeded by Richard W. Bomberger, M.A., former headmaster of the Donaldson School, Ilchester, Md.

Four instructors have been added to the faculty to fill departmental vacancies: Prof. M. V. Marshall, Ed.D., who has returned to the education department as assistant professor in education; Rev.

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## BELLS



Charles D. Spotts, '22, who has been chosen professor of religion to succeed Dr. Paul M. Limbert; McDonald Fulton, M.A., appointed substitute instructor in biology for one year, taking the place of Wesley G. Hutchinson, M.A.; and Rev. R. E. Will, M.A., who fills the vacancy in the department of English caused by the absence of Howard Hubler, M.A., instructor in English. Two of these newcomers have previously been members of the faculty; Dr. Marshall, who was assistant professor of education from 1928 to 1930; and the Rev. Mr. Spotts, who substituted for Prof. Emery in German the year before last. Prof. Fulton is a graduate of Carroll College, Waukesha, Wis., where he received his A. B. degree in 1928, afterwards doing graduate work at Brown University where he received his M.A. degree in 1930. He is a member of the Sigma Xi professional fraternity. Robert E. Will, M.A., is a graduate of Wesleyan College, Middletown, Conn., who received his B.A. degree in 1929 and has had a fellowship in English at Ohio-Wesleyan University, Delaware, O., during the past two years, where he received his M. A. degree.

Prof. Herbert B. Anstaett is taking post-graduate study at Columbia University on the Carnegie fellowship which has been awarded to him. He has a leave of absence from his duties as librarian of the Watts de Peyster Library until next June, but will return at intervals during the year to supervise the library work. Harold J. Budd, '27, student secretary for the past four years, has entered the University of Pennsylvania Law School, and also has a position as housemaster at Girard College. The grant of \$15,000 by the Carnegie Foundation to the Watts de Peyster Library last spring provides \$3,000 a year for five years for the buying of books, and about 1500 books have already been added to the library by means of this fund.

The Goethean and Diognothian Literary Societies held their first meetings Friday night, Sept. 25, in their halls, at which time speeches were made by the alumni on the history and work of the societies. These organizations, which are beginning their 92nd year, having been founded in 1835, are probably the oldest literary societies having their own halls in American colleges and universities. In the early days of the college, they included the whole student body in their membership and were great rivals; but today, with many other sports and campus activities, they do not have as great an influence, but average about 50 members each. The Goethean Society, founded June 10, 1835, is the oldest organization in the United States—named for the great German poet.

The new football coach, Alan M. Holman, formerly of Ohio State University, is training the squad of 40 or more athletes, with the aid of J. Shober Barr, '24, and Wilbur B. Lehman, '28, assistant coaches. The opening game will be with St. Joseph College, of Philadelphia, at Lancaster, Oct. 3, and with the University of Pennsylvania Oct 10, on Franklin Field, Philadelphia.

REPORT OF COMMITTEE ON  
VACANCY AND SUPPLY

The chairman is presenting a record of vacancies for the Committee on Vacancy and Supply of Eastern Synod, containing data that were sent him on his request dated September 1. He regrets that he is not able to give a complete statement. All that were reported appear here:

Philadelphia Classis, First Church, Phila., Irvin L. Berger, Chmn., Merchantville, N. J. Heidelberg, Phila., Warren H. Krauss, Chmn., 229 W. Apsley St., Phila., Pa.

Lancaster Classis, First Church, Lancaster, John Hertzler, Chmn., Lancaster, Pa.

E. Susquehanna Classis, Gowen City Charge.

W. Susquehanna Classis, Hublersburg Charge.

There are no vacancies in Tobickon, Lehigh, Schuylkill, or Lebanon Classes. No

NEW BOOKS

The Universe Within Us

By R. O. P. TAYLOR

A master of Christian thought and a trained scientist outlines a new version of faith in terms of modern science. "It is the book we have been waiting for for ten years," says an able British editor, "and it will not be equalled for another twenty years at least."

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The eloquent pastor of the Fifth Avenue Presbyterian Church, New York, whose pulpit ministry attracts large weekly congregations, has brought together a remarkable series of studies.

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Taming Our Machines

By RALPH E. FLANDERS

Ministers in the difficult position of interpreting religion to a mechanized world will welcome the informing data and high tone of this penetrating book. An attempt to discover and multiply human values in an age of machines.

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By ERWIN L. SHAVER

Deals frankly and helpfully with a problem that has reached the boiling point in many churches and is troubling pastors and superintendents everywhere. Dr. Shaver offers a penetrating analysis of the whole growth of professionalism in religious education and shows that the laymen of the church must be marshalled if the work of religious education is to be properly carried on.

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report at this time from E. Penna., Goshenhoppen, or Wyoming.

The data above is very meager, one can see. We should be glad to have any one who knows the chairman in any case write us at once. We have many inquiries about vacancies right now and the Commission would like to answer all questions asked of them fully and intelligently.

Joseph S. Peters, D.D., Chairman,  
127 S. 15th St., Allentown, Pa.



Mrs. Edwin S. Lentz, Secretary  
311 Market St., Bangor, Pa.

**Completion Campaign:** We should approach Armistice Day thinking in terms of Peace. To missionary women the season should suggest the completion of the Eva Waid Peace Memorial. Mrs. W. E. Wilcox and her committee are preparing a sweeping campaign in which 10,000 persons will be challenged—each one to buy Peace Stamps worth \$1. Will you be one of those whose letters will carry the Peace insignia—the dove with the olive branch? One Mission Board has purchased 100 sheets of 100 each and has distributed them to 100 Board members, officers, etc.

**Canadians Will Be Host:** For a number of years, the Canadian Constituency of the Council of Women and the Home Missions Council has desired that the Annual Meeting be held in Canada. Last year the invitation was accepted. The meeting will be held in Toronto, Jan. 2, 3, 4, 5, with headquarters at the King Edward Hotel.

**More About the Indian:** Few people take advantage of the excellent free literature published by the Federal Government. From that source we suggest the following splendid pamphlets prepared by the Department of the Interior, Bureau of Indian Affairs. "The Social Heritage of the Indian Girl." "A Bibliography of Indian Stories for Young People"—1929—No. 13. "Education of the Indian," Bulletin No. 9. "Indian Missions of the United States," 1928—No. 8. "Indian Home Life—the Past—the Present," 1927—No. 22. "Indian Arts and Industries," 1927—No. 4. Denominational groups may have a fine close-up of their own Indian mis-

sions and schools but they need to know the missions of all denominations and the work in Government Schools to understand the Indian Youth Problem. The above leaflets will be helpful.

**An Interesting News Item:** Bess Street-er Aldridge's "A Lantern in Her Hand," has been translated into Chinese and is appearing as a serial story in "The Woman's Messenger," the splendid magazine edited by the gifted Miss Li Kuan-fang. Over against the decrease in subscriptions to our missionary magazines, the "Woman's Messenger" last year reported an increase of 1,000.

**Honoring Mrs. Mary Reimert:** A letter from Mrs. Cecil Houser, M. B. Star Rt., Staunton, Va., says: "After meeting Mrs. Mary Reimert, of Allentown, Pa., the W. M. S. of St. John's, Middlebrook Charge, decided to adopt the name, "The Mary Reimert Circle." Our retiring President, Mrs. H. R. Lequear, was an intimate friend of Mrs. Reimert while they were both living at Yochow, China. Through Mrs. Lequear, the members of the W. M. S. have learned to know and love Mrs. Reimert. Therefore the name. Mrs. D. B. Weaver is President of the Society, having succeeded Mrs. Lequear. The Society sends greetings and best wishes for success to Rev. and Mrs. Lequear in their new field, the Rockingham Charge.

REFORMED CHURCH HOME FOR THE AGED

Mrs. Mary E. Barton died on Sept. 13 after a very brief illness. She was a member of Trinity Church, Philadelphia, and was one of our most cheerful and grateful guests. Everything in the Home pleased her and we were glad to be able to provide her with comfort.

Our program for services on Sunday afternoons for October is as follows: Oct. 4, Rev. Loy C. Gobrecht; Oct. 11, Rev. R. E. Wilhelm; Oct. 18, Rev. H. W. Kochenderfer; Oct. 25, Rev. T. H. Matterness.

In the summer months we had a varied program and speakers representing different denominations, together with young people's organizations, and our guests were all pleased and helped.

The second anniversary of the opening and dedication of our Home will be observed on Saturday, Oct. 17, in the Calvary Presbyterian Church of Wyncote. The address will be delivered by Rev. Charles E. Schaeffer, D.D. The hour is 3 P. M.

Charles B. Alspach,  
Superintendent.



# HOME AND YOUNG FOLKS

## Puzzle Box

ANSWERS TO—MAKE 10 OUT OF 20  
No. 13

- |               |              |
|---------------|--------------|
| 1. Lordship   | 6. Household |
| 2. Knowledge  | 7. Hopeless  |
| 3. Kindred    | 8. Hoodwink  |
| 4. Irksome    | 9. Highway   |
| 5. Interweave | 10. Helpmate |

### BEHEADED WORDS, No. 20

1. Behead masticating and get the act of cutting wood. Behead this twice and get a part of a bird. Behead it and you have the ending of the present participle.
2. Behead an oratorical contest twice and get a word meaning "to lessen." Behead it and you consumed it.
3. Behead one who is defeated and find what happened to the dinner. Behead it and you find the Solar Disc of Egyptian Mythology. Behead and you get a number.
4. Behead a word meaning "to mingle together" and get one that gives temporary use of a thing. Behead it and you reach the conclusion.
5. Behead twice "to come back again" and face around in an opposite direction. Behead it and see a large vase.
6. Behead "to captivate or bewitch" and find you have injured some one. Behead it and get an important member of your body.
7. Behead a man who deals in cattle and find one who wanders around the country. Behead him and the affair is ended.

A. M. S.

## The Family Altar

A. W. Krampe

### HELP FOR THE WEEK OF OCT. 5-11

**Practical Thought:** "Rejoice in the Lord always: again I will say, Rejoice." Phil. 4:4.

**Memory Hymn:** "Glorious Things of Thee are Spoken."

### Monday—A Demon Cast Out Acts 16:16-24

According to his custom Paul opened his missionary work in a new place among the Jewish people. Since Philippi had no synagogue the place of prayer was by the riverside. Only women were present but among them was Lydia, the first convert to Christianity in Europe. The faithful missionaries continued their work of preaching until opposition arose. A slave girl whose gift of divination, possibly ventriloquism, was used by unscrupulous men for their own enrichment, followed the missionaries through the city to the place of prayer, declaring them to be servants of God. Although what she said was true, Paul was "sore troubled" about this affair. In the name of Jesus he caused the evil spirit to come out of the girl and immediately her gift of fortune-telling ceased. The bitter anger of the masters was aroused over their loss of profits. They cared nothing for the unfortunate girl and her release meant nothing to them.

**Prayer:** Dear Father, Thou hast given us this new day with its many opportunities for service, to be used for the glory of Thy name. Help us to be co-workers with Thee. Amen.

### Tuesday—A Prison Experience Acts 16:25-34

The masters of the slave girl did not come out into the open but they accused the missionaries of making a disturbance in the city. Without having a fair trial, Paul and Silas were beaten and cast into the inner prison. Satan seemed to have triumphed, but God intervened and turned his seeming victory into defeat. At midnight Paul and Silas were praying and singing hymns. These men counted it a joy to suffer for Jesus and the other prisoners listened to Paul and Silas in utter astonishment. Then the earthquake came which opened the prison doors and loosed the bonds of the prisoners. However, the prisoners did not escape. Their attention was riveted on these two strange men, being convinced that they were no ordinary evildoers. The jailer thinking that all prisoners had escaped was about to commit suicide but quickly changed his attitude upon hearing Paul who assured him that all were there. Later he was converted and baptized.

**Prayer:** We thank Thee, Heavenly Father, that Thou dost watch over Thy children, for Thou art the keeper of Israel who neither slumbers nor sleeps. We commit ourselves into Thy hands for this day. Amen.

### Wednesday—Jesus Dealing With Evil Spirits. Luke 4:31-37

Jesus had gone with his first followers to Capernaum where he visited a synagogue and proclaimed the gospel. In the synagogue was a man who had a spirit of an unclean devil. In the gospel narratives we read of Jesus coming in contact with unclean spirits. It is noteworthy that according to the Gospels and Acts, "the beings of the demoniac world were sensitive to the presence of an inspired person." In yesterday's meditation we saw how the slave-girl recognized in Paul and his companions the servants of the true God. We are told that the evil spirits bore testimony to the true character of Jesus. In driving out the evil spirits and curing those who were afflicted, Jesus demonstrated that he possessed supernatural power which he was willing and ready to use for the healing of man, in relieving suffering, overcoming sin and conquering evil. These were acts of mercy and they awakened and strengthened faith in Him as the one sent from God.

**Prayer:** Thou, O Master, didst come into the world to deliver us from the power of evil. We thank Thee for Thy compassion with men. Help us to follow Thy example and do what lies within our power to help our fellow men. Amen.

### Thursday—Peter's Deliverance from Prison. Acts 12:1-12

On Tuesday our attention was called to the supernatural protection and deliverance of Paul and Silas at Philippi. Today we are to consider a similar experience in the life of Peter. In both cases the forces of evil were bent upon destroying the work of God's servants. It seemed that they had accomplished their purposes—Paul and Silas were in the inner prison. Peter, too, was in prison. Once before Peter had escaped, so Herod took unusual precautions. Sixteen men were to watch him. However, man proposes and God disposes. Herod had made all preparations for Peter's execution. Peter, resigned to the apparently inevitable, slept soundly. But there was another force at work. We are told: "Peter was kept in prison; but prayer was made earnestly of the Church unto God for him." That prayer was answered beyond the expectation of those who prayed. Peter was delivered and the

faith of many in the Church was strengthened.

### Prayer:

"Let not your heart be troubled, His tender word I hear, And resting on His goodness, I lose my doubt and fear; Though by the path He leadeth, But one step I may see: His eye is on the sparrow, And I know He watches me." Amen.

### Friday—Paul's Citizenship Advantages. Acts 22:22-29

Paul was in the tower of Antonia where Lysias had placed him in order to save him from the hands of the Jewish mob. When Paul said these words: "Depart: for I will send thee forth far hence unto the Gentiles" the mob broke out in fury and would have killed him, but for the intervention of the captain. However, when the captain gave orders to examine Paul by scourging, Paul asked the simple question: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" The captain was terrified and upon further inquiry into the Roman citizenship of Paul, he treated the apostle with the utmost courtesy. Paul was rightly proud of his citizenship. He had inherited this from his father and it brought advantages to the apostle which he was glad to avail himself of when it seemed necessary. This too, was providential and Paul recognized it as such. All things must work together for good to them that love God.

**Prayer:** This morning, O Master, we come to Thee as our Friend, "who sticketh closer than a brother." Thou art very precious unto us. Accept our thanks for what Thou hast done for us and for what Thou are unto us. Amen.

### Saturday—Paul's Love for the Philippians. Phil. 1:1-11

Paul's visit to Philippi was the beginning of European Evangelization. This Church was his first love and the letter gives evidence of this fact. After a short salutation there follows a somewhat longer passage of thanksgiving and prayer. This is a personal outpouring of love and gratitude. Thankfulness with joy runs through the whole letter as an undertone. Both of these always find their finest expression in prayer. Paul's love for the Philippians was just a pulse-beat of a mightier love than His. Prof. James Robertson says: (v. 9-11) "As our love grows we become more and more sensitive to the wise and searching eyes of God, and therefore more and more alive to the things that matter. Knowledge is clear insight into the heart and mind of God, a grasp of the principles of religion; judgment, moral discernment, is power to apply those thoughts of eternity to the facts of life."

### Prayer:

"Blest be the tie that binds Our hearts in Christian love; The fellowship of kindred minds Is like to that above." Amen.

### Sunday—The Believer's Security. Rom. 8:35-39

The passage for today treats of the Christian's assurance. In it "Paul brings to an impressive conclusion his account of the good things that are ours in Christ." This wonderful assurance—God is for us, nothing can separate us from him—rests on God's manifest purpose, not on any human choice or action but on the timeless knowledge and will of God. This knowledge and will of God finds its expression in the divine call, the bestowal of righteousness and finally in glorification. The believer's justification in Christ has been



called the cornerstone of his security. In this lies his hope and here he finds encouragement and comfort. Findlay says: "God's assured love silences the contradictions of life. Paul therefore defies all conceivable separators: death, things present and future, height, depth, angels, powers," etc.—verses 38 and 39. Nothing can destroy the Christian's relation with God. "We are more than conquerors through Christ who loved us."

**Prayer:**

"Then, then shall I know the full beauty and grace  
Of Jesus, my Lord when I stand face to face;  
Shall know how His love went before me each day,  
And wonder that ever my eyes turned away." Amen.

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### THE MEASURING LINE

Text, Zechariah 2:1, "And I lifted up mine eyes, and saw, and behold, a man with a measuring line in his hand."

The book of Zechariah is the second last book in the Old Testament, the eleventh of the so-called twelve Minor Prophets. A number of visions are recorded in the first six chapters. At the beginning of the second chapter we find the vision of the man with the measuring line, which is our subject at this time.

The other day as I was going down town, I saw a man with a tape measure in his hand in front of a store building on the main street of our city. He was measuring the frontage of that place of business, for some reason or other. I was not so inquisitive as the prophet, or I might have asked him what he was measuring for.

Zechariah says, "And I lifted up mine eyes, and saw, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her."

All of these visions have a meaning, if one is able to find it out. We are able to explain this one at least. Zechariah lived in a time of discouragement and distress. At the time he wrote this prophecy a remnant of Israel was returning from the long captivity in Babylon. Most of them, if not all of them, had never seen Jerusalem, for they had been born in exile. But their fathers had told them about the country which was so dear to them and from which they had been carried into exile. They had been dreaming of it and yearning for it all their days, and now they were coming home. But they were disappointed, because they found Jerusalem a desolation and the Temple a ruin.

Zechariah was chosen of God to be their leader and their prophet, and to give them help and encouragement. His message to them was a call to faith in God and to courageous effort. And they responded to the challenge and girded themselves for the task. Their purpose was to rebuild and restore Jerusalem, but Zechariah had a larger ideal. A surveyor had gone forth with his measuring line to map out the ancient site that the city might be rebuilt on the old scale and the old design.

Zechariah saw the surveyor at work, and a message came to him from the Lord. An angel stood by the prophet's side and talked to him. Then another angel came and told the first one to run and stop the

young man with the measuring line, because the Jerusalem of the future was not to be rebuilt on the same lines as the Jerusalem of the past. No measurements would be needed, because the new city was to be built on a larger scale, and no wall would be needed about the city because God Himself would be a wall of fire around it, and His presence would dwell within the city.

A measuring line is a good thing and may be used for many purposes, but there are some things which cannot be measured. We are able to measure distances and

### PRAYERS

Tell me, my friend, just what do you say  
When, at the end of a perfect day,  
You kneel beside your cosy bed,  
Silently, resting your weary head,  
And offer your evening prayer to God?

Do you praise Him for all that He has done?

Do you thank Him for all your beloved ones?

Are you mindful of the moon, the sun,

The struggles lost, and those you won?

Or do you just mumble your many needs,

Forgetting to thank Him for all His deeds,

Forgetting to ask His blessing on others:

All the mothers, fathers, sisters and brothers—

Who need His help?

Don't be selfish in heart or mind,

Don't be revengeful; try to be kind.

Pray for those who are lonely and sad,

Ask God to help the good and the bad.

A prayer for others, forgetful of self,

Will some day bring you much joy and wealth—

In His Heavenly home.

And after you say your little prayers,

Then you'll find out that God really cares

Whether we carry the heavy cross,

And how we help the weary and lost.

It matters not what your task may be,

Whether you're sad or full of glee;

You've got to sacrifice many a thing

Before you accept the gift He will bring.

When He comes again to be our King—

Forevermore.

Then He will show us the way to go,

And He will tell us He loves us so,

Because we were always loving and giving,

Glad to help others to earn their living,

He will lead us to His home above,

Where we will dwell in that place of love—

With all His friends.

Sara J. Mensch.

Reading, Pa.

dimensions with the measuring line. Your height may be measured in feet and inches. When I was a boy, the people would sometimes measure their children and put pegs in the door post or some other place so that future measurements might be compared with them to see how much the children grew.

Material things may be measured in various ways. The specifications of a house are usually given in feet and inches. Distances between towns and cities are measured, and are often indicated on sign

boards in terms of miles, which is a help to tourists.

But the measuring line is not the only measure that is used in life. Money is the measure of the value of things. The value or price of an article is expressed in dollars and cents. Weights and wet and dry measures are also methods of measuring things. Some articles of food are measured in pounds and ounces, and others in pints, quarts, gallons and bushels. Our watches and clocks measure time, and this is expressed in seconds, minutes, hours and days.

There are some things which are hard to measure, and you cannot always give an accurate statement of their contents. The body can be weighed and measured, but who can measure the mind of a person? We generally use the words "ignorant," "intelligent," "educated," and "wise" to indicate the degrees of a person's mental life. But no one can give an exact measure of the mind. It is true the teachers in school give you reports upon which they express either by means of letters or figures your standing in your studies. You are always happy when you receive an "A" or a "B", but are not so well pleased to get a "C", "D", or "E" on your report. How proud is the pupil who receives "95" or "98" on a report, but how ashamed is the one who receives "50" or "60"!

Then there are some things which cannot be measured at all with a yardstick or a measuring line. Who could measure a mother's love? Who could measure the love of God, or the Bible, or the twenty-third Psalm, or the Lord's Prayer, or the fourteenth chapter of St. John? Who can measure the Church with her wonderful history? Who can measure a man's character?

You might measure the Bible, and say it is seven inches long, five inches wide, and one and a half inches thick, or that it contains fifty-two and a half cubic inches, but that would not tell you anything of its real greatness and value.

And so far as character is concerned, you cannot measure it by a man's appearance. God told Samuel, "Man looketh on the outward appearance, but Jehovah looketh on the heart." Many persons are misjudged because people have no way of measuring them rightly. One of the great sayings of Jesus is, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."

Dr. James Hastings tells the story of a lonely farmer whom everybody in that district thought very mean. He would give away nothing he could keep. When he was asked for a contribution for any charitable object he either gave nothing at all or a very shabby subscription. His clothes were worn and threadbare. He starved himself and he even starved his land. So by and by his acquaintances left him alone, and he lived his solitary life, year in, year out, with no one to care very much what happened. Then one day his story leaked out. The farmer had once had a very dear friend who had done him a great wrong. They had drifted apart and the friend had married. After some years the friend died, and it came to the ears of the farmer that he had died very poor. And he had left a family of young children, penniless and orphaned, for the mother had died previously. So, for the sake of the old friendship, the farmer took upon himself to bring up these children. He fed them, he clothed them, he educated them, until they were ready to go out into the world and earn their own living. But to do this he had to pinch and starve himself, for he was not a rich man. And when his acquaintances heard the story they were thoroughly ashamed, for the man they had counted mean was the most generous in the whole district.

There are some things about Jerusalem you can measure, but there are some aspects of it which no measuring line can measure. The same is true of man.



Sam, the chore man, returned from the city with a scarfpin that contained a "diamond" of no usual size. It was the pride of his heart and the envy of his village companions. He treated all inquiries from them as to its value and its authenticity with high scorn.

His employer, after a week of basking in its radiance, asked Sam about its history.

"Sam," he said, "is it a real diamond?"

"Wall," said Sam, "if it ain't I've been skun out of a half dollar."

## Home Education

"The Child's First School is the Family"  
—Froebel

### DO THEY UNDERSTAND?

By Mrs. Nestor Noel

"You can say what you like in front of Mary," said one woman to another in my hearing. "Mary does not understand."

Mary was six years of age. She was of average intelligence. I felt sure that she understood most of the conversation which followed and which should not have taken place in front of her.

Why do mothers suppose that their children lack comprehension? This is not flattering to the children. I believe that children understand a great deal more than people think. Their little minds are sharp and alert. Often, days after a conversation, they come out with extraordinary sayings which show very well that they understood what was said in front of them.

Sometimes a child understands only a little of an unkind criticism, and that little does more harm than if he understood fully, because he uses his vivid imagination and paints the picture much worse than it is.

Many people have a distressing habit of talking about the child himself and his faults when the child is present. This is bad enough; but even worse is the habit of talking disparagingly about grown up persons, thinking it does not matter, either because "Mary is not listening," or if she is "she does not understand."

When on a visit to a friend, this child may prove an "enfant terrible" and make the mother quite uncomfortable. She will deserve all she gets in that way.

Children love mystery. If there is something you do not want them to know, do not whisper about it in front of them. The very fact that adults talk in low voices, that they show they want to hide something, only makes a child all the more eager to discover what is going on.

I do not think we can judge just how early a child will understand what is said in front of him. Some children pay attention sooner than others. But I know that when there is a question regarding his understanding, I would not say, "Never mind what you talk about; Baby cannot understand." I would much rather have pride in my own child and say, "Baby understands. I think you had better talk about something that would be good for him to hear." We are supposed to take pride in our own children, are we not? Then, the least we can do is to give them credit for average intelligence. Maybe they are brighter than we are! This is possible. I like to think the race improves all the time. I would not be ashamed if my child were more intelligent than I am. On the contrary, it seems cause for rejoicing. Children have more advantages than we had. Is it strange then that some of them should be more alert and show more ability?


They are brought up with the radio, electric light, telephone and other things of which we did not even know the names when we were young. All this must make a difference. Many young children can tell us the names of parts of a car about



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which we ourselves know absolutely nothing.

Mother should therefore be careful before she says, with assurance, "You can speak about what you like. Baby does not understand."

"The art of living is a more important subject for study than any other art known to man. In order to build successful and happy men and women, one must begin with the child when it is most pliable and most easily directed. The kindergarten work will enable adults to condition the mental attitudes, emotions, and habits of children in the right way and will thereby prevent wrong conditioning."—Oscar A. Ullrich, Dean, Southwestern University, Georgetown, Texas.

If you are interested in getting a kindergarten opened, write to the National Kindergarten Association, 8 West Fortieth St., New York, for literature and advice on the subject.

"I'll bet if I was married I'd be boss and tell my wife where to head in," declared the bachelor.

"Yes," retorted the old married man, "and I suppose when you get to a railroad crossing you honk your horn to warn the oncoming express to get out of your way, don't you?"—Selected.

### QUITE COMMON

"Whatever makes you and Bill so quarrelsome?" demanded Mrs. Brown.

"Why," replied little Betty, "we're just playing papa and mamma, and we can't agree on the budget."

## Birthday Greetings

By Alliene S. DeChant

How your Birthday Lady rejoices when she sees a boy or girl so excited about something that even meals and time are forgotten! There was just such a boy here at the Log House recently,—a cousin of mine who is so hungry for new discoveries in science that he can scarcely wait to enter college! Hardly had he climbed out of the car than he began to run about with his butterfly net in one hand and a glass jar in the other! Suddenly we heard a "Whoop," and from the top of a ladder under the eaves of the study, we watched him take Oh! so gently, a chrysalis. The silken loop that held it had broken, and the butterfly was being born! Carefully he brought it into the study and laid it on one of my books,—my Bible, the one on

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which I've put a leather cover made in Italy. And almost as breathlessly as he, we watched that lovely creature unfold. Round and round the soft edges of the book it went, stopping now and then to breathe and stretch its wings. The first bell rang for dinner, and the second, but no one ventured to the door. Even a still louder third bell sounded, but no one stirred.

## EVERY CHURCH ORGANIZATION NEEDS MONEY



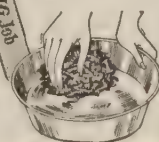
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red. Long before I took down my Butterfly Book, Gene whispered, "It's a Swallow-tail,—a Blue One!" And as it clung to the edges of the book and climbed to the edges of another, it grew and grew, not only in size and strength, but most of all in beauty. We saw the seven large orange spots on each hind wing, part of them fringed with margins of white. We saw too, the white crescents on the side borders of all four wings. And oh, the other colors,—blue-green, purple,—richer, deeper than the finest evening gown! Just as the new creature made its supreme effort, spreading its wings to the full, ready for flight, Gene clapped it into his jar. Nor did we feel sorry to watch it die, for we knew that all who see Gene's collection in germ-proof cases, will rejoice with him that he found so perfect a creature to study and admire. So here's "Newborn Blue Swallow-Tail" greetings to all my boys and girls, who, like Gene, become so thrilled about God's beauteous creatures that even time is forgotten!

#### WHAT THE 18TH AMENDMENT HAS HELPED AMERICA TO ACHIEVE

- (1) The removal of the open saloon which encouraged gambling and degraded politics.
- (2) The reduction of the amount of consumption of alcoholic beverages by seventy per cent within a remarkably short time.
- (3) The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.
- (4) The protection of children and their mothers from the neglect and brutality of drinking fathers.
- (5) An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.
- (6) The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.
- (7) The reduction of many forms of vice

and crime until cities are safer for law-observing citizens today than they have ever been.

(8) The moderation of "automobile" and "postwar" crime which would have created terrible conditions in a country with 25 million autos were liquor not outlawed.

(9) The development of all types of schools so that millions of young people have a richer educational opportunity. High-school enrolment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilization.

(10) The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion.—From "Your Afterself," published by the National Congress of Parents and Teachers, and turned into a Poster by the "Journal" of the National Education Association.

## Mahatma Gandhi in England

By HUBERT W. PEET

Mr. Gandhi was given a wonderful welcome by friends and admirers when he arrived in London on Saturday afternoon, Sept. 12. Despite one of the most miserably wet afternoons which we have experienced this summer, very large crowds and a great force of police assembled in the Euston Road, where a non-party meeting of welcome had been arranged by a joint committee of religious, peace, trade union and Indian bodies, on which people like Professor Gilbert Murray, Dr. Maude Royden, Canon Donaldson of Westminster Abbey, and members of the Society of Friends were represented. Owing to uncertainty as to Mr. Gandhi's plans, invitation tickets could only be sent out a day or two in advance. Among those who sent sincere expressions of regret for not being able to be present were the Prime Minister and Miss Ishbel MacDonald, Mr. and Mrs. Baldwin, and Lord Lothian.

The entire front row of the gallery round the beautiful Large Meeting House was filled by representatives of the world's press, and I will not attempt to repeat a full account of Mr. Gandhi's speech which they have already cabled or mailed. But as I was privileged to be more nearly in touch with some of the scenes and happenings than other correspondents, I will mainly mention matters with which they are not likely to have dealt.

#### The Scene at Friends' House

While the crowd waited in the rain in Euston Road to see Mr. Gandhi, a little group of those responsible for the reception stood expectantly in the lobby at the back of Friends' House, near a door leading from Endsleigh Gardens. At 4.30 they were joined by Miss Slade, Mr. Devadas Gandhi (the Mahatma's son) and by Mr. Desai, his secretary, who had come up to London by train with the luggage. A few minutes before five, Mr. Gandhi arrived by car, sitting beside Mr. Vincent of the official Reception Committee of the Round Table Conference, who had personally driven him up from Folkestone. As he stepped across the threshold an Indian doctor friend with a practice in East London, who is generously putting his own car at the Mahatma's disposal while he is in London and is acting as chauffeur, put a garland of red flowers round his neck. The Mahatma smilingly removed it, remarking, "No conventionalities, please." Then he moved nimbly on to shake hands with Mr. Laurence Housman, the poet and author of the "Little Plays of St. Francis," chairman of the meeting, with Canon Donaldson of Westminster, Mr. W. F. Nicholson, Secretary of the Society of Friends, and others. He seemed in a jovial mood, for I noticed how, at some

remark of a friend a moment later, the Mahatma laughingly slapped him—but non-violently!—on the cheek. Another among those to greet him was Dr. John Haynes Holmes, who is now in England.

There was a pretty incident as Mr. Gandhi made his way through the crowd and little Miss Olive Brockway, the seven year old daughter of Mr. A. Fenner Brockway, M.P., came and gave him a bunch of roses from her garden and held up a little brown doll dressed in a piece of homespun for him to see. Mr. Gandhi looked delighted at the tribute from the little girl who was wearing a white Gandhi cap, the same, her father told me, as he wore in the House of Commons on one occasion. It had been arranged that Mr. Gandhi should have a few minutes' rest and refreshment before the meeting. But though he had some of the goat's milk which had been warmed on a little oil stove, he refused to rest but stood talking with intimate friends, including Mr. Srinivasa Sastri, Mr. Polak and others in the little room prepared for him. He was in high spirits and full of nervous energy.

#### An Impressive Speech

After an enthusiastic welcome, as Mr. Gandhi came onto the platform with his friends, the chairman asked for a few minutes' silent worship. With far greater sincerity than is often the case with chairmen, Mr. Housman said that it was the greatest honor of his life to be allowed to welcome Mr. Gandhi to London. "You are a strange man," he said. "You are so sincere that you make some of us suspicious, and you are so simple that you bewilder some of us." It had not been quite certain even to the Reception Committee if Mr. Gandhi would wish to speak after his fatiguing journey. At first it was thought that their fears were going to be justified as he didn't rise from his seat. But he soon reassured the audience with the plea that he might be allowed to speak sitting. And for half an hour he held them spellbound with a simple address which, because of its straightforward simplicity, reached a high level of oratory. There was hardly an interruption of applause, except when Mr. Gandhi referred to Lord Irwin, the ex-Viceroy, as "that noble Englishman." Everyone was deeply impressed by what was said, and in case I may be thought to be unduly biased in Mr. Gandhi's favor let me quote what the conservatively minded London Editor of "The Birmingham Post," one of the small group of thoroughly responsible papers left in England, says of it. "His speech was studiously moderate, admirably phrased, and its simple earnestness created a highly

favorable impression." A member of Parliament with some claims to be a master of oratory expressed his surprised delight both with the matter and manner of the Mahatma's discourse. "If Gandhi will speak like that at the Round Table Conference," he said, "he will dispose of the legend that he is an impossible fanatic." I found this was the opinion too in other quarters among unbiased people from British and foreign journalists to ambulance men in attendance, but whose presence was not for a moment required in the orderly gathering. Some papers are showing themselves at their very worst in trivial, vulgar and discourteous remarks about Mr. Gandhi's simple diet and dress. I believe that they are over-doing it and in trying to present him to the public as a fanatical buffoon are really creating a revulsion in his favor.

#### An Appeal to Quakers

But to return to the address. This was ended by a direct appeal and message to the Society of Friends, which because it was so specially directed to them was only briefly reported. Before he concluded Mr. Gandhi said, "I would specially appeal to my Quaker friends. There has always been since 1893 a growing bond between the Quakers and myself. One of the most intimate friendships in South Africa, where I first met them, was with a Quaker. That friendship has been daily growing between them and myself, for we represent one common cause—that of peace. I think I represent the Quaker position when I say that you Quakers have said goodbye to the law of the jungle. It is not the same law which governs the brute creation which governs the human race. This should be the law of love and peace. The human race is moving consciously and deliberately to the establishment of that law throughout the whole of mankind. This is a bond which binds me to the Quakers, and therefore I expect the Quakers most of all to represent the Indian cause during these coming days. This will mean study. We are nationalists and patriots, but immediately we apply these principles of truth and non-violence, we become internationalists. Our patriotism is so conceived that we want our freedom so as not to injure any country or individual. We believe that the law of right is not merely the greatest good of the greatest number but the greatest good of all. If India can vindicate her freedom and attain it through these means, don't you think, it will be good not only for India, but for the whole world?"

The Quaker Mr. Gandhi referred to was a Friend named Mr. Coates, I understand, who has been so long in South Africa that



he is quite unknown in this country. His testimony to the simple way of life of Friends is an example of the power of quiet Christian living, for his contact with the young Indian barrister 40 years ago undoubtedly greatly influenced the development of the Mahatma's beliefs and ideas. At the conclusion of the meeting Mr. Gandhi left with his friend, Miss Muriel Lester, to stay for a few days at Kingsley Hall, the East End Settlement, founded on a broad religious basis, which she and her sister have built up at Bow. Here during the week-end he has been constantly engaged in seeing important visitors in his simple "cell" on the roof, but he has not been too busy to join in some of the meetings and to speak to the audience of children and East-enders on the subject of prayer and its value. Although he did not retire to the roof of Kingsley Hall until midnight on Saturday, Mr. Gandhi and five of his Indian companions were up promptly for their morning prayers at 4.30 on Sunday. Their devotions were carried out in the dawn light, seated on a piece of carpet on the beautiful panelled "apse" of Kingsley Hall. They were joined by seven of the women helpers of Miss Lester. I understand that his evening prayers will be in the future conducted mainly in English, for during his imprisonment Mr. Gandhi spent much time translating Hindu prayers and hymns.

Mr. Gandhi has a very efficient "body guard" in his son, Mr. Devadas Gandhi, a most courteous and tactful keeper of his father's peace, the signified private secretary, Mr. Desai; Mr. Horace G. Alexander, the young Quaker lecturer on International Affairs at Woodbrooke Settlement, Birmingham, who recently visited him in prison in India; and also Mr. Reginald Reynolds, the young Friend who a year or two ago spent some months in Mr. Gandhi's Ashram. I was at Dorchester House on Sunday evening when Mr. Gandhi paid his surprise visit to the most luxurious hotel in London to meet Lord Sankey, Chairman of the Federal Structure Committee of the Round Table Conference, and his guest at the hotel, Mr. Ramsey MacDonald. Except for half a dozen policemen and a small knot of onlookers, there was no one waiting to see him. There was a rush, however, of passersby when his modest car drew up, but he quickly passed through the revolving doors and was lost to view. Mr. Gandhi has undoubtedly made an excellent beginning in his visit to England, and we must all pray that the conclusion will be equally happy.

MISSIONS IN THE NEW INDIA

"Those who are familiar with Mr. Gandhi's utterances find nothing here different from what he has been steadily saying for years," said Rev. William Paton,

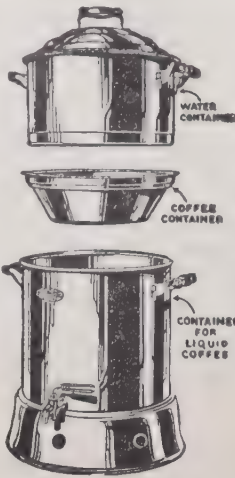
Secretary of the International Missionary Council, speaking recently on "The Place of Christian Missions in the New India" to the East India Association in London, when he dealt with Mr. Gandhi's recent statements regarding missions. The Marquis of Lothian presided at the meeting.

"Any thought that Mr. Gandhi is uttering a threat to use compulsion to exclude missionaries from a self-governing India is, I think, hardly to be got out of the language used," said Mr. Paton. "He has recently made things clear by the somewhat sardonic remark that he is sure missionaries will go on proselytizing in ways that he does not approve in a Swaraj India, just as they do now."

While admitting that missionary work had certainly not been beyond criticism, and that missionaries themselves were more willing to recognize this than most religious leaders at home, Mr. Paton said that some of the views expressed by Mr. Gandhi and others about missionary education and medicine were grotesque and misleading. Dealing with Mr. Gandhi's statement that "India stands in no need of conversion from one faith to another," Mr. Paton said: "One of the real differences between Hinduism and Christianity is that the former has been the religious culture, in infinite variety, of the Hindu people, while the latter is, and always has been, an international and an evangelizing religion. Christian evangelism is concerned with Christ, not with the virtues or superiorities of Christians. If we are right in what we believe about Christ, then who are we that we should keep it to ourselves?"

"The true approach to the problem of missionary freedom is the India of the future," concluded Mr. Paton, "is to associate it closely with the religious freedom of Indians. Over against possible restrictions there would be as a gain the removal of the inhibition which the inevitable association of the Christian religion with the foreign regime brings about. Everything foreign will be looked at more fairly in India when once the issue of Government is settled."

The Rt. Hon. Srinivasa Sastri, the leading Indian, said he endorsed nearly all Mr. Paton had said. He was grieved there should be any misconception regarding Mr. Gandhi's attitude to missions. Fear that Mr. Gandhi would prevent proselytizing by legal means was a gratuitous assumption. The last thing India would do would be to prevent by law the freedom to preach or worship. What Gandhi meant was that when an individual had a religion which satisfied him and in which he could live up to the fullest of his capacities, there was no need for another religion to try and occupy the field. Most Hindus took that view, but it was not to be forgotten that in the past they had always shown the utmost tolerance.



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meeting of the American Bar Association. Wreckage of an airplane identified as that in which Parker D. Cramer and Oliver Pacquette left the Shetland Islands for Copenhagen, Aug. 9, was picked up Sept. 16, in the North Sea, in the approximate place where they are believed to have been lost.

Seven days after they had been given up as lost in their attempt to make the first non-stop flight from Japan to America, Cecil A. Allen and Don Moyle, California aviators, were reported Sept. 16 by three Soviet vessels to be safe in Alyutorsk Bay on the north side of the Kamchatka Peninsula.

Mexico celebrated the 120th anniversary of its independence Sept. 16, with brilliant ceremonies.

Twenty small ships were wrecked in Vera Cruz harbor Aug. 16 and considerable damage was done in the city by a hurricane which swept in from the Gulf of Mexico.

A 15 per cent increase in mail handled in the larger cities, increasing the volume to almost that handled two years ago, forecast a return of prosperity, according to Arch Coleman, Assistant Postmaster General. The cities particularly affected are New York, Boston, Philadelphia, Chicago, Omaha, Minneapolis and St. Paul.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Giles Russell Taggart, 61, American Consul at Belize, British Honduras, who suffered a fractured rib and bruises and contracted pneumonia from exposure in the hurricane disaster, died Sept. 15. Mr. Taggart is the 12th American victim of the storm.

Germany's export surplus, upon which depends the welfare of the nation more than at any other time in the country's history, reached a record high mark in August. Nearly \$77,000,000, the favorable trade balance was higher than in any month after the war. The balance of trade before the war never was favorable.

Administration circles made known informally Sept. 16 that, should the Assem-

bly of the League of Nations adopt the proposal of Dino Grandi, Italian Foreign Minister, for a holiday in the construction of new armaments until after the world disarmament conferences next year, the United States could be expected to act favorably toward it.

Measures for the extension and improvement of the regulation of public utilities, amendment of the anti-trust laws, with special emphasis on the ills and needs of the oil and coal industries, revision of the criminal code in line with the requirements of modern conditions and as a step to more effective coping with crime, and law enforcement, were some of the many problems discussed Sept. 16 by leading lawyers assembled at Atlantic City for the

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WRITE FOR BOOKLET PAUL AUCHTER, MANAGER



Now that Mexico is a member of the League of Nations, President Ortiz Rubio has called upon the United States to join the international society. He stated that the World economic equilibrium is difficult without American aid.

The National Association of Postmasters opened its convention at Omaha Sept. 17 with Postmaster General Brown as the chief speaker.

The 65th annual encampment of the Grand Army of the Republic closed at Des Moines Sept. 17 after Samuel P. Town of Philadelphia was chosen commander-in-chief and Springfield, Ill., the 1932 meeting place.

The plan of Gerard Swope, president of the General Electric Company, to stabilize industry and minimize unemployment by setting up a program which would include government supervision of control of production by industrial groups, is attracting much interest among members of Congress and economists.

Major Giurati, chief Lieutenant of Mussolini, is to resign the secretaryship of the Fascist party, as the Fascist peace offering to the Vatican. The Pope's peace offering is the removal of Father Enrico Ross as head of the Catholic publishing house. Both of these have been active in the Church-State controversy. A new peace pact Sept. 20 marked the 61st anniversary of the Fall of Rome.

Of all the children in the United States between the ages of 7 and 16 (inclusive), 93.9 per cent attended school in 1930, at least for some part of the year. The total number was 21,887,650, and 20,554,778 were in attendance.

John F. Nugent, 63, former Senator from Idaho and for 7 years a member of the Federal Trade Commission, died at his home in Silver Spring, Md., Sept. 18.

The League of Nations Assembly has sent invitations to the United States, Russia, Turkey and the other eight non-members to participate fully and immediately in one of the League's main organs—the Assembly's third commission, dealing with disarmament.

After the Japanese had taken all towns on the Manchuria Railroad, negotiations have started for peace. The League of Nations has acted and the League Council has elicited a pledge from the Japanese delegate that a settlement will be made. This was 24 hours after the collision between Japanese and Chinese troops at Mukden, the walled city of Manchuria, which the Japanese seized after fighting a Chinese force.

Colonel and Mrs. Charles A. Lindbergh arrived at Nanking, China's capital, Sept. 19, after a flight of 800 miles from Fukuoka, Japan. They plan a long visit in China.

According to a recent report by the end of 1931 more than \$50,000,000,000 in income will have been lost in the United States as the result of the depression.

John Wilder, uncle of former President Coolidge and an old-time fiddler, died at Plymouth, Vt., Sept. 19. "Uncle John," despite his 81 years, went on the stage with Plymouth Old-Time Orchestra and Dancers.

Dr. David Starr Jordan died Sept. 19 at Stanford University where he was chancellor emeritus. He was 80 years old. In 1924 he received the Raphael Hermann Peace Prize of \$25,000 for his plan to further the cause of World peace.

The federal construction program to reduce unemployment will have reached by the end of this fiscal year, next June 30, a grand total of \$1,613,481,000, according to a White House statement issued Sept. 20.

The jobless in Europe are at a record figure. According to the report of twenty countries the high mark of last winter will be exceeded. Unemployment in England in August passed 2,800,000.

President Hoover, speaking before the American Legion Sept. 21, cited the peril of the bonus to the Legion and told the

Detroit Convention that new Treasury drain would retard prosperity. The President asked the members to make a new sacrifice for their country and enlist in a peacetime war for world prosperity.

England's suspension of the gold standard became an accomplished fact Sept. 21 when royal assent was given to the measure which was passed by the House of Commons and the House of Lords. Great Britain's money crisis has been acute since last May, when she went to the financial assistance of Austria. Mr. Snowden has appealed to all parties for a united political front in the trials of the country in adapting itself to the new conditions. Foreign aloofness contributed to the financial crisis, said the Chancellor of the Exchequer, as he presented the gold suspension act to Parliament Sept. 20.

The rescue of two German airmen, Willy Rody and Christian Johanssen and their Portuguese companion, Fernando Costa Vieira, who had been given up for dead, was reported Sept. 21 by wireless. They were picked up after floating for 148 hours on their wreckage of their Lisbon-to-New York plane off the coast of Newfoundland by the small Norwegian motorship Belmoira.

Col. Charles A. Lindbergh has offered his services to the Nanking Government in coping with the flood problem. Sept. 21 he made the first of a series of aerial surveys to aid the Chinese Government. With Mrs. Lindbergh he surveyed more than 8,000 square miles of flooded area north of the Yangtse River. Their report showed the sufferers in this area totaled 6,000,000, instead of 4,000,000 as thought. At the suggestion of Col. Lindbergh, the authorities have cancelled all social functions arranged in their honor in order that they may devote their entire energies to flood relief activities.

## A Letter to the Editor

Dear Dr. Leinbach:

This is the last Sunday of the summer months, and I have taken no vacation. It was my privilege to speak at a number of large gatherings. Several Sundays I was assured that there were over a thousand people in my audience; on one occasion I was assured there were over two thousand present. These home coming and anniversary services afford wonderful opportunities to present the gospel of Jesus

Christ and the great work that is being done through the ministry. I took occasion in presenting at most of these anniversary services the great work that our Church is doing in the foreign mission fields, and whenever I addressed these meetings more than once in one day I spoke on "Christ and the Family."

Today I preached in the Tohickon and South Perkaskie Churches, which were filled to their capacity. It was the 25th anniversary of the pastorate of Rev. Samuel E. Moyer. I was deeply impressed with these congregations, and I cannot help feeling that the Reformed Church has a great future before it. Wherever a faithful pastor like Rev. Mr. Moyer labors, there is a steady growth in the congregation. It is simply marvelous what great changes have taken place, and the progress these congregations have made in their spiritual life and benevolent activities. They not only had a fine normal growth in membership, but when I looked at these people, children sitting with their fathers and mothers, they looked as bright and cultured as any community you might visit. The response to the preaching was very fine. The conduct of the services was deeply devotional and the offerings were liberal. The chancels of the Churches were beautifully decorated and the pastor received fine gifts as tokens of affection from his people. At the Tohickon Church, the Ushers' Union presented an appropriately inscribed silver loving cup to Pastor Moyer. The Ladies' Aid Society presented a purse of 25 silver dollars, and the congregation gave an additional gift of \$50. At South Perkaskie, the congregation, and its organizations presented a calf-skin wallet containing more than \$75, \$50 of which was in gold.

It is as true as ever that a faithful pastor is still the most valuable asset in the life of a community. The people of the Tohickon Charge certainly love their pastor, and Rev. Mr. Moyer has shown the spirit of the Good Shepherd taking the staff in hand and leading his flock to the fountains of living waters and the green pastures, in order that his people may obtain the finest nurture. He has always been loyal to the Church at large, as his splendid report demonstrated during a pastorate of twenty-five years. The congregations are making a strong effort to meet the apportionment and, notwithstanding the depression, have kept up their offerings in a normal way.

Sincerely,

J. G. Rupp.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Nineteenth Sunday After Trinity,

October 11, 1931

PAUL IN PHILIPPI

Acts 16: 22-34; Philippians 4:47

Golden Text: Rejoice in the Lord alway; and again I say, Rejoice. Philippians 4:4.

Lesson Outline: 1. The Saviour. 2. Salvation.

In our previous lesson we described the stirring episodes of Paul's first mission in Europe. He met the virtuous matron Lydia, the nameless slave-girl, the terrified jailer. And they all became trophies of Christ. Yet their conversion differed. Similar in motive, it varied greatly in manner and method. Though the outcome was the same in each case, the process that led to repentance, faith, and baptism was not the same.

What, then, is conversion and salvation?

As we go with Paul in these lessons, following his footsteps through Asia and Europe, we see the ever-changing panorama of his great ministry. He goes from place to place, meeting multitudes of people of all kinds, and facing every variety of circumstance. But, always and everywhere, Paul sought to convert men to Christ that they might find their salvation through Him.

And that, of course, is our task as a Christian Church. We are living in a highly differentiated social order, where each separate institution has its specific function. And the distinctive work of the Church is the conversion and salvation of mankind. That is our unique specialty. That is the supreme contribution we desire to make to the individual and social welfare of man—salvation from sin. It is the greatest of all needs.

Now there are two ways of approach to this vital matter. Men have written many books about conversion and salvation. And



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we may turn to them for light and leading, even though they propound doctrines and theories that are hard to understand, and harder still to believe with childlike faith. But these multitudinous volumes testify, at least, to the undying interest that attaches to the question of salvation.

But there is a better road leading to the goal. Consider the simplicity and clearness of conversion and salvation as these great experiences are pictured in the New Testament, especially in the gospel records. There we do not wander blindly in the maze of obtruse doctrines. There we do not lose ourselves in the meshes of human theories. In these transcripts from life we stand face to face with spiritual certainty and with moral reality. We witness the greatest of all miracles, the transformation of sinful men into new creatures by some power not their own. And that power came to them through Christ, as He walked the dusty paths of Palestine or as He worked through His disciples.

Take the case of this Philippian jailer. How simple and sublime it is. Just a question, burdened and throbbing with life, "What must I do to be saved?" And then the answer, so brief and clear, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." And back of it all Christ filled men, whose words and deeds prompted the question and supplied the answer. That, surely, is quite unlike the things we read about conversion and salvation in the treatises of men.

Or consider the case of Zacchaeus, the corrupt politician whom Jesus saved. It seems even simpler than the conversion of the jailer. It certainly was far less tumultuous (Luke 19:1-10). No cry is heard, no vows are recorded, no anguish is revealed. We see a stained soul looking with hungry eyes upon the stainless Christ. We learn the gracious words that fell from His lips. And we witness a genuine con-

version, acclaimed by Jesus Himself, "Today is salvation come to thy house."

What, then, do we mean by salvation through Jesus Christ?

I. **The Saviour.** "And thou shalt call his name Jesus; for it is He that shall save his people from their sins" (Matthew 1:21). That is the first name given to Christ, and the first and simplest description of His work. He was Jesus, the Saviour. Later, many other names were given to Him; titles of honor and glory that voiced the appreciation and adoration of His disciples. But some of these later names and titles are hard to understand. John, for example, calls Jesus "the Word" (1:1). He uses a term that was coined by Greek philosophers, and had a profound meaning. But not many readers of John's gospel understand that meaning. Similar things happened in subsequent ages. Men defined and described the redemptive work of Jesus in various ways. But none equals that first description by Matthew in simplicity and strength. It is merely a mention of His prayer name, and its translation.

And that translation is true to fact. History has verified it abundantly. Whatever men may dispute or deny about Jesus, no honest man can deny the historical fact that He has saved men from sin. Not all men, as yet. Not any man, wholly. But many men through all the ages have become new creatures through Christ. Friend and foe are vastly indebted to Him for the changes His gospel has wrought in the character and conduct of mankind. The miracle of Saul's transformation has been repeated times without number. There has been a continuous Pentecost with power from on high, that changed sinful and impotent men into conquerors of evil. And our faith in that great fact rests, not merely on hearsay evidence from remote ages, but on daily observation and personal experience.

And it is the fact that counts, not our perfect understanding of it or our correct interpretation. Men have constructed many doctrines of salvation, and many theories of the atonement. They vary greatly in their spiritual insight and their moral power. Even today, after many centuries of effort, our theologians are by no means agreed on a theory or doctrine that is adequate to the fact of salvation as men experience it through the gospel of Christ. And not a little of our ecclesiastical strife is due to these doctrinal disputes and disagreements. But a sick man cares little for a treatise in medicine or for a lecture on therapeutics. He wants a remedy, and not a philosophy about the remedy. Even so it is with this sinful world. Men need Jesus the Saviour, and not our theories about Him.

II. **Salvation.** And what is the salvation He bestows upon men? How may we come to share it with Zacchaeus and the Philippian jailer, with Peter and Paul and all the saints of the ages?

If we look into the open pages of the book of life as it unfolds its panorama in the gospel records, we shall find that three factors enter into salvation, which constitute its very essence. They are vision, aspiration, and help.

First, vision. Sinful men must see Jesus. Not with the physical eye, but with the eye of their soul. They must see their own lives, sinful and sordid, mirrored in the beauty of His holiness. They must see and feel the majesty of His divine love, as reflected in His ministry and in His message. That was the way Saul had seen Jesus, and thus he showed Him to men. Their eyes were opened to the true meaning of life, as God had planned and purposed it, and to the caricature of life in the bondage of sin. Thus we, too, must see Jesus if we would taste His salvation—as the Prince of Life who has brought



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life and immortality into the light through the gospel. It is the first step of the sinful soul in the path that leads home to the Father.

Next, aspiration. A vision of Christ that does not beget aspiration is a dangerous thing. It hardens the soul. It must result in earnest desire, in a mighty ambition to become Christlike. That is the essence of repentance. Not tears, but trial. Not self-pity, but a sense of sin and guilt, when we realize how far short we have come to the will of God, and, with it, a resolute determination to follow Christ. It was that mood led Zacchaeus to give the half of his goods to the poor, and to restore fourfold what he had wrongfully taken from any man. It led the jailer to cry out, "Sirs, what must I do to be saved?"

Finally, help. God's help through Christ. Here we enter the region where only the heart can speak. And the heart of man does speak unmistakably. God's help may be mediated through many agencies. But saved men, with one accord, ascribe unto God the praise for their salvation. That sin from which Jesus saves is not a cobweb which may be easily broken. It binds men with iron chains. It is the very self of man, with all his selfish and sinful desires, hopes, and habits. Man needs a mighty ally if he would escape that thralldom of his soul. And that ally is God, to whom, through Christ, we have access. His Spirit aids our infirmity.

And that is the meaning of faith, by which men are saved from sin: Vision, aspiration, and help. That is what Paul meant in his reply to the jailer's eager question: Believe in the Lord Jesus Christ! Not belief in doctrines about Jesus, but faith in Him as our Saviour, faith in His message and in His ministry.

Christianity has not changed since Paul brought the gospel to Philippi. It remains the same today as then. Jesus is still the world's only Saviour. Faith in Him is still the only sovereign remedy for the world's greatest malady. And faith is a man's vision of Christ that leads him, in humble penitence, to cry unto God for pardon, and for power in his battle with sin.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.  
Oct. 11th—What Is Expected Of Us As Good Citizens?—Romans 13:1-7

This is a very timely topic. The world seems to be out of joint; nations everywhere are in distress, and America feels the reaction of this world situation. Many people sit complacently by not knowing what a day may bring forth. It is a testing time for all. With 5,000,000 people out of work, with our national debt mounting to dazzling proportions, with some of the leading nations of the world facing bankruptcy, with our credit largely impaired, with an element of insecurity on every side, with multitudes of our people living on the border line of starvation and with no immediate relief in sight, this is a time that tests men's souls and makes unusual demands upon their faith and their loyalty to the powers that be.

1. The times, therefore, demand an extraordinary degree of self-control. As citizens we must not become panicky, nor be swept off our feet lest we do something rash which would precipitate only a worse state of affairs. It is a time for clear thinking and fearless action. We must not lose our heads nor plunge headlong into a catastrophe. It is important that citizens should maintain their faith in the government and do all within their power to co-operate in the working out of the problems which confront us. There have been many solutions suggested for the present economic and industrial slump in which we find ourselves. Some of these suggestions may be exceedingly radical, heading towards an overthrow of the present capitalistic system and in its place the setting up of Communism, somewhat

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after the pattern of the Russian people. Others come forward with less drastic remedies. But as citizens we must maintain poise and balance and not be too hasty in overthrowing the existing order of society.

2. As citizens we must be lawabiding.



The present age is characterized by a spirit of lawlessness and revolt against authority. Lawlessness is something which pertains not only to disobedience or disregard for one set of laws. We have of late come to associate it almost entirely with the 18th Amendment. But it has much wider implications. It pertains to the whole range of our life, from the traffic laws to the highest orders from the President of the United States. Lawlessness lies at the basis of the present menace to the home. Children disobey their parents, and husbands and wives too freely and too frequently break the laws of marital life. We see it in the school, in the college and university where students defy the authorities and take the law into their own hands. We see it in the crime wave that is sweeping over the country, in the spirit of banditry, and among racketeers and gangsters. We find it among the bootleggers and the low-down politicians, and those who despoil human life for material gains. There never was a time when the country needed law-abiding citizens so much as it does today. Probably we have a surfeit of laws. We may have too many laws, and it might be the part of wisdom to stop making new laws and try to live up to some of the laws we now have, but it will not bring us very far if we stand in defiance of the laws which now prevail. Laws are made by the representatives of the people. If these laws are not what the people want, they must elect representatives who will carry out their wishes. Our civilization cannot long endure without obedience to the laws of the country in which we live. Anarchy is the only alternative and that spells disaster, wreck and ruin.

3. As citizens we must be **intelligent**. Now in a monarchy it is not so essential that the subjects should be intelligent. The ruling class predominates and gives orders. People must follow and they can follow blindly if need be. But in a republic, in a democracy, it is absolutely necessary for the people to be intelligent citizens. In a democracy people are not subjects, but citizens; they are free individuals, and in a sense they govern themselves and thus must have a fair degree of intelligence. It is for this reason that our public schools are maintained by government funds to train up an intelligent, well informed type of citizens. It is important to note that an American citizen in order to cast a ballot must make use of his pen or pencil which is the symbol of a degree of intelligence. We should, therefore, inform ourselves about the ideals, the principles and plans of the nation so that we may act intelligently.

4. As citizens we must be **broadminded**. No individual and no nation can live to itself. A narrow nationalism is as bad as a narrow sectarianism. We must love our own country, but not to the exclusion of other countries. Recent events throughout the world teach us that if one member suffers so all the members suffer with it. We must seek to make our own country strong and free, in order that it may help in making other countries strong and free. Therefore, to stand aloof when other countries bleed is not the right attitude for any nation to take. Next February there will be a great conference on disarmament at Geneva. Fifty-eight nations will have their representatives there. If our citizens are broadminded enough they will see to it that our nation is represented by delegates that have not only the interests of America but those of the whole world in mind.

5. As citizens we must **seek peace and pursue it**. First, we must be peace-loving, and law-abiding citizens ourselves and then work for peace among the nations of the world. We simply cannot stand another war. The human race will be wiped off the face of the earth and civilization will be obliterated if another war should come. A recent writer in "The Forum" vividly describes what would happen to New York,

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for example, in case of another war. There would not be left alive a single man or woman or child in all that city. Consequently, as citizens we must stand for peace and see to it that our national and international disputes are settled by peaceful rather than by warlike methods.

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6. As citizens we must try to set up Christian ideals for the nation as well as for ourselves. We are not only citizens but as members of the Church, we are Christian citizens. America is not a Christian nation. With 50,000,000 of her people outside the Church and with many of her



ideals and institutions, her motives largely pagan, America is not a Christian nation. Therefore, we must cherish high Christian ideals and apply them in our own personal and corporate life, in industry, in politics, and in all the affairs of life and then shall we make a worthy contribution to the Christianizing of our country.

Citizens must be willing to live as well as to die for their country. They must ever strive to realize in and for the nation the ideals which Jesus set down. Thus may we help to make our country a part of the Kingdom of God, and our city a city of God, and our land Immanuel's land.

## OBITUARY

### ELDER IRVIN W. EMERICH

Elder Irvin W. Emerich, for many years a member of the First Reformed Church, Schuylkill Haven, Pa., passed away suddenly from a heart attack on the morning of May 20 while directing an indoor painting job within a radius of three blocks from his residence, 20 Canal Street. His age was 61 years, 4 months, and 1 day.

For the past year Elder Emerich heroically battled against the invasion of ailments caused by his trade, painting. For the past several months prior to his sudden departure, his health had been gradually improving. His sudden death was a shock to the entire community.

Elder Emerich is survived by his widow, two daughters, Miss Edith, and Mrs. Daniel Minnick; one adopted son, Clarence Eckroth; two brothers, Alvin and Reuben; one sister, Mrs. Daniel Meyer; and one grandchild.

The entire community mourns his loss. He was a highly respected business man, having been a painter in this vicinity for some 30 years. He was an active member



Elder Emerich

of the fraternal orders, I. O. O. F., and Free Masons, also of the local chapter of the Rotary Club.

Elder Emerich was a sincere Christian, devoted to his home, and unfailingly loyal to his Church. His persevering, conscientious, progressive services as a member of the consistory of First Church for 16 years, won the esteem of all who came in contact with his fatherly spirit. He was a faithful reader of the "Messenger."

In memory of his outstanding personality and life, overflowing conscientious and brotherly, the congregation in connection with the Holy Communion Service on Sunday, June 21, held a brief Memorial Service.

—J. L. H.

### PETER S. U. RINKER

Funeral services of Peter S. U. Rinker, Timberville, Va., the last remaining member of his family, were conducted from the home of his daughter, Mrs. D. W. Burrus, Sept. 14th. He was a son of the late Col. Levi Rinker and a grandson of Jacob Rinker of Revolutionary fame. He was a member and for many years an officer in the Reformed Church and often represented Grace Church in Classis and Synod.

Services in the Church were conducted

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by the pastor, Rev. Harry A. Behrens, with interment in adjoining cemetery. The plot on which Grace Church stands is the gift of Col. Levi Rinker and the Rinker family have always been loyal supporters of the Reformed Church.

Mr. P. S. U. Rinker was a widely known citizen of Shenandoah County and for

many years conducted a mill, store and farm at Rinkerton. He was unusually hospitable in his home and contributed generously to charitable causes. His courtesy, his generosity, his fairness, his exemplary Christian character, made a deep and lasting impression upon all who knew him.

—B.